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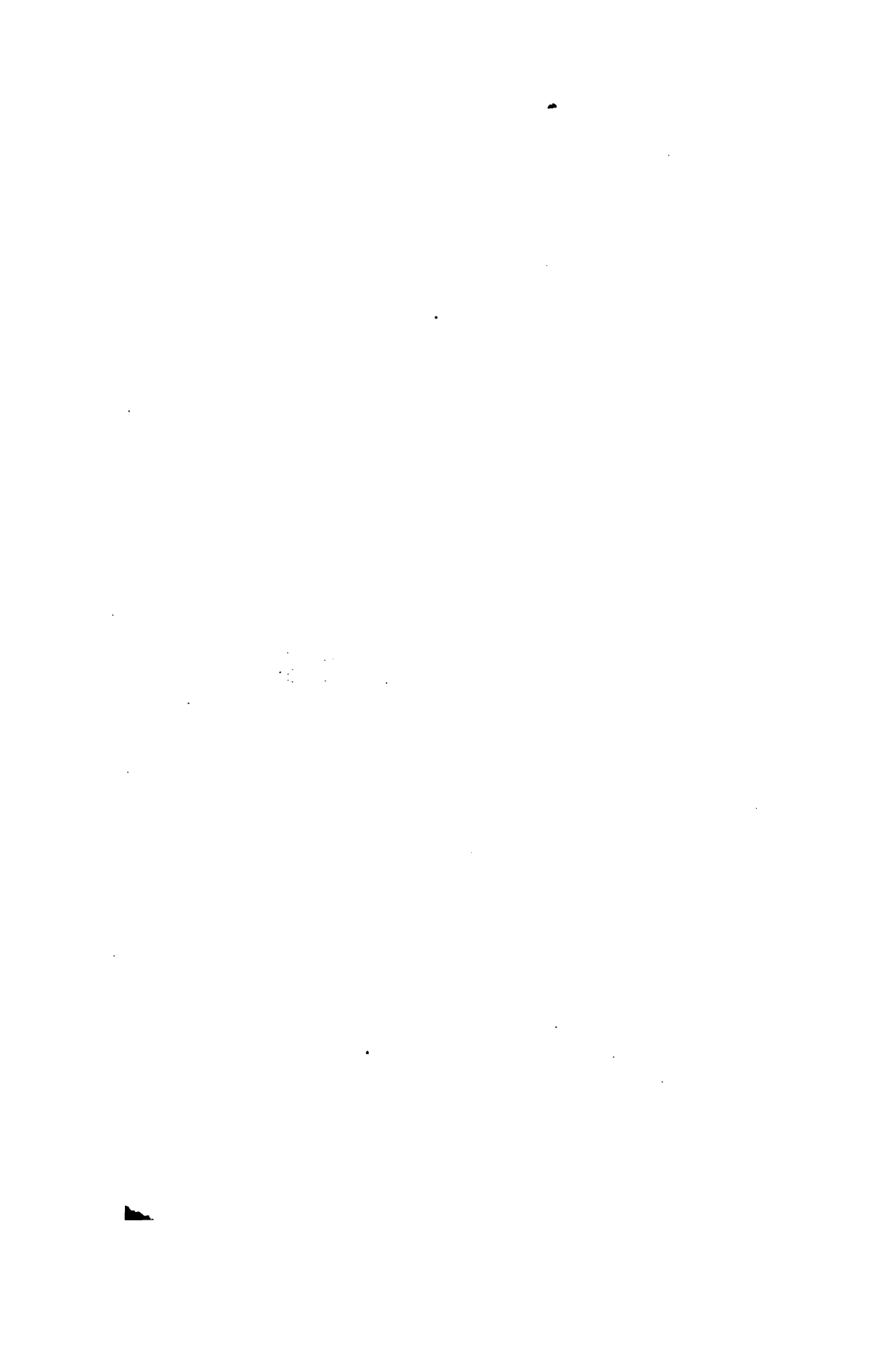
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ANNOTATIONS
ON
THE APOSTOLICAL EPISTLES,

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.



BY

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ANNOTATIONS
ON THE
EPISTLE TO THE GALATIANS.

INTRODUCTORY.

“I CONCEIVE this Epistle to have been written from Ephesus during St. Paul’s long residence there, which began in the end of 48, and lasted till the middle of 52. It was perhaps written at the beginning of 52. St. Paul had visited Galatia for the first time in 46 (Acts xvi. 6), for the second in 48 (Acts xviii. 23). He had met with a most favourable reception there (Gal. iv. 13—15): but, after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against St. Paul by calling in question his authority as an Apostle, and to have taught them that it was necessary for them to observe the Law of Moses. St. Paul, at the beginning of this Epistle, proves his authority as an Apostle by showing that he received it direct from God; and then exposes the inefficacy and the fatal consequence of looking for Justification by the Law of Moses.” Burton.

“Nunc, postquam tenemus quæ fuerit causa scribendæ Epistolæ, veniamus ad tractationis ordinem. Duobus primis capitibus pro auctoritate sui Apostolatûs contendit; nisi quod per occasionem, sub finem secundi capituli, in præcipuum statum ¹ ingreditur—hoc est, in quæstionem *De Justificatione Hominis*—de quâ tamen tertio demum capite justam ex professo disputationem instituit. Tametsi autem duobus

¹ *his main point.*

istis capitibus multa videtur tractare, hoc tamen unum agit, ut se parem summis Apostolis esse probet.

“Sed scire operæ pretium est, cur de suâ existimatione tantopere laboret: nam modo regnet Christus, et salva maneat doctrinæ puritas, quid refert sitne major Petro, an inferior; vel an sint omnes inter se æquales? Si omnes *minui* oportet, ut *crescat* solus Christus¹, inutile est de hominum dignitate certamen. Deinde hoc etiam quæri potest, cur se aliis Apostolis comparet? quæ enim illi cum Petro et Jacobo et Jöanne controversia? Quorsum igitur attinebat unanimes et bene conjunctos inter se opponi? Respondeo Pseudo-Apostolos qui Galatis imposuerant, quo se melius venditarent, Apostolorum nomina prætexuisse, quasi ab ipsis missi fuissent. Hæc præclara erat insinuatio, quod credebantur sustinere Apostolorum personam, et quasi ex eorum ore loqui; Paulo interea nomen ac jus Apostoli detrahebant. Obiciebant enim, non fuisse electum a Domino unum ex Duodecim; nunquam fuisse a Collegio talem agnitum; doctrinam suam non tantum a Christo non habere, sed ne ipsis quidem ab Apostolis. Ita fiebat ut non modo imminueretur Paulo auctoritas, sed tanquam unus quispiam e grege, ipsis esset longe inferior.

“Si actum fuisset de personis duntaxat, non fuisset grave Paulo haberi gregarium aliquem discipulum; sed, quum videret doctrinam suam inde vilescere minorisque haberi, tacere non debebat quin fortiter reclamaret. Hoc est artificium Satanæ, quum doctrinam palam impetere non audet, obliquis cuniculis dejicere ejus majestatem. Meminerimus igitur in personâ Pauli fuisse veritatem Evangelii impugnatam: nam si passus fuisset honore Apostolatûs se exui, sequebatur eum hactenus plus usurpasse quam sibi competeret; hæc falsa gloriatio in aliis quoque eum suspectum reddidisset. Inde etiam pendebat doctrinæ æstimatio, quod non tanquam a Christi Apostolo profecta suscipi cœpisset, sed a vulgari discipulo.

“Ex adverso obruebatur splendore magnorum nominum². Illi enim, quum Petri et Jacobi et Jöannis titulo gloriarentur, sibi Apostolicam auctoritatem arrogabant. Huic jactantiæ

¹ Joh. iii. 30.

² 2 Cor. xi. 5.

nisi viriliter restitisset Paulus, locum cedebat mendacio et rursus in suâ personâ veritatem opprimi sinebat. De utroque igitur seriò contendit, et quod Apostolus sit constitutus a Domino, et quod reliquis nihilo sit inferior sed pari jure ac dignitate, sicuti cum illis commune nomen habeat. Poterat quidem negare illos a Petro et collegis vel fuisse missos, vel habere aliquod mandatum: sed multo plus gravitatis habet hæc defensio, quod Apostolis ipsis non cedit; quia, si declinasset, creditus fuisset causæ suæ diffidere.

“Hierosolyma tunc erat *omnium Ecclesiarum mater*, quod inde Evangelium in totum orbem manaverat: et quasi *primaria sedes* erat regni Christi. Quisquis inde venerat in alias Ecclesias, meritò reverenter excipiebatur. Sed multi erant stultâ gloriâ inflati, quod familiares fuissent Apostolis, vel saltem in eorum scholâ instituti. Ideo nihil illis placebat, nisi quod Hierosolymis vidissent: alios omnes ritus, illic non usitados, non tantum respuebant sed audacter etiam damna-
bant. Talis morositas ⁴ deterrima est pestis, quum morem Ecclesiæ unius volumus pro universali lege valere. Nascitur autem ex prepostero zelo ⁵, quum erga magistrum aliquem vel locum ita sumus affecti, ut sine judicio loca omnia et omnes homines velimus ad unius hominis sensum, ad unius loci instituta, tanquam ad commune præscriptum adigere—quamquam semper admista est ambitio: immò SEMPER NIMIA MOROSITAS EST AMBITIOSA. Ut redeam ad istos Pseudo-Apostolos: si tantummodo pravâ æmulatione ubique usum cærimoniæ ingerere tentassent, quas Hierosolymis videbant servari, jam in eo non leviter peccassent; est enim iniquum ex consuetudine protinus facere regulam. Sed plus erat mali in doctrinâ impiâ et perniciosâ, quod religione volebant obstrictas tenere conscientias, quod *justitiam* ⁶ in observatione earum collocabant. Nunc tenemus cur in asserendo suo Apostolatu tam animosus sit Paulus, et cur reliquis Apostolis se opponat.” Calvin, *Argum. in Ep. ad Gal.*

⁴ Anglice, *mannerism*: “Tertullian. *de præscript Hæret.* c. 40: Nonne manifeste diabolus morositatem illam Judaicæ legis imitatus est? h. e. morum ac rituum Judaicorum scrupulositatem.” Facc. Lex.

⁵ *Party-spirit*.

⁶ *δικαιοσύνην*: *Man's justification before God.*

⁷ The reader, who may require it, will find a spirited translation of the above by the Rev. W. Pringle in Clark's *Biblical Cabinet*, No. XXX.

CHAPTER I.

1. οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου—sc. ἀπεσταλμένος, *sent*; as virtually expressed by the immediately preceding word ἀπόστολος, *one sent*, which St. Paul here truly says *he was not from men* (he bore a Divine commission), nor was it *a mortal man* that sent him, *but Jesus Christ*—see Acts xxii. 21. xxvi. 17, 18. “Non esse vocatum *ab hominibus*, commune habebat cum omnibus veris Christi ministris. Ut nemo sibi honorem debet sumere^a, ita non est in hominum potestate deferre, quibus libuerit. Solius enim Dei est Ecclesiam suam regere^b: ergo vocatio non potest esse legitima, nisi ab Ipso. Tametsi autem rite vocatus interdum quispiam erit Ecclesiæ respectu, qui tamen pravâ cupiditate, non rectâ conscientiâ, ad Ministerium pervenerit; hîc tamen Paulus de perfectâ vocationis suæ approbatione loquitur, in quâ nihil desiderari queat^c. Non esse vocatum *per hominem*, peculiariter competeat Apostolis; neque enim hoc, *per hominem*, vitiosum tunc fuisset in Pastore. Paulus ipse *oppidatim* cum Barnabâ *suffragiis Presbyteros creabat*^d: idem fieri jubet a Tito et Timotheo^e. Atque ista est ordinaria ratio eligendi Pastores; neque enim expectandum est dum revelet Deus e cœlo quos elegerit. Cur igitur a se rejicit Paulus quod non modo malum non est, sed etiam est laudabile? Jam dixi

^a Heb. v. 4.

^b Acts xx. 28. 1 Cor. xii. 28. Eph. iv. 11.

^c Compare our Ordination Services: “Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people? *I trust so.* Do you think that you are truly called, according to the Will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church? *I think so.*”

^d Acts xiv. 23: χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν—where Wolfius: “χειροτονεῖν est *per suffragia creare* sive *eligere*; sed alii ne suffragia quidem, tanquam ad electionem *necessaria*, hac voce innui existimant” —compare Acts x. 41. Joseph. Antiq. vi. 4, 2: βασιλεὺς ὑπὸ τοῦ Θεοῦ χειροτονηθεὶς. Wolfius adds: “Fortassis tamen non errant qui *electionem* hanc seu *constitutionem* cum impositione manuum conjunctam fuisse arbitrantur. Eam enim jam tum receptam fuisse ex 1 Tim. v. 22. patere illi existimant; quamvis negari itidem non possit, tum Presbyteros tum Episcopos etiam sine eâ constitutos fuisse.”

^e Tit. i. 5. 1 Tim. v. 22. 2 Tim. ii. 2.

non satis fuisse Paulo, si Pastorem se aut unum quemlibet ex Evangelii ministris probâset: nam de *Apostolatu* agebatur. *Apostolos* autem alio modo eligi oportuit quam Pastores, nempe *immediatè* (ut loquuntur) *ab ipso Domino*. Ita Christus ipse Duodecim vocavit; et, quum successor esset subrogandus in locum Judæ, non audet Ecclesia *suffragiis* unum *eligere*, sed ad *sortem* confugit^f. Certum est non adhibitam fuisse *sortem* in electionibus Pastorum: cur id fit in ordinatione Matthiæ? *Ut Divinitus cooptetur*; quia Apostolatam ab aliis ministeriis discerni oportebat. Itaque ut se eximat Paulus a vulgari ordine ministrorum, vocationem suam *a Deo immediatam* esse contendit.

“Sed quomodo se negat per homines esse vocatum, quum Lucas referat ipsum et Barnabam ab Antiochenâ ecclesiâ fuisse vocatos? Respondent aliqui, antè functum fuisse Apostolatu; itaque illam ordinationem non fuisse fundamentum Apostolatûs. Sed rursus potest excipi, tunc primum *gentibus* destinatum fuisse *Apostolum*, quarum in numero erant Galatæ. Itaque verior et planior responsio est, eum noluisse hîc prorsus excludere vocationem Ecclesiæ, sed tantum ostendere suum Apostolatam majore prærogativâ niti. Quod verum est; neque enim Antiocheni Paulo manus imposuerunt proprio judicio, sed Oraculo jussi^g. Quia igitur *Divinitus* per revelationem *vocatus* fuit, et deinde *per Spiritum Sanctum designatus* ac nuncupatus fuit GENTIUM APOSTOLUS^h; sequitur *non* fuisse introductum *per homines*, utcumque sollemnis ritus Ordinationis postea accesseritⁱ.” Calvin.

Ibid. τοῦ ἐξελπavρος αὐτὸν ἐκ νεκρῶν. Here too Calvin's note deserves to be given at length. “Non abs re mentionem Resurrectionis facit hoc loco, *est enim regni Christi initium*^j. Inde autem vilipendebant Paulum, quòd non fuisset

^f Acts i. 26.

^g Acts xiii. 2.

^h Acts xxvi. 17. Rom. xi. 13. xv. 16. Gal. i. 16. ii. 9. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.

ⁱ Compare the Appendix to Vol. I., Note (A), p. 8]—and observe that only through His own appointed channels (the ministry of the Spirit, namely, as embodied in the Church) must the special grace of God, vouchsafed to St. Paul, be made to flow for the healing of the nations. Compare Matt. iii. 15.

^j Compare Rom. i. 4: τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγασάνης, ἐξ ἀναστάσεως νεκρῶν—which, rightly understood, means: *Who by*

in terris cum Christo versatus. Contrà significat, Christum, sicuti per Resurrectionem glorificatus est, ita verè demum exseruisse potentiam suam in regendâ Ecclesiâ. Ergo plus dignitatis habet Pauli vocatio, quàm si a Christo adhuc mortali fuisset ordinatus. Atque hæc circumstantia notatu digna est, quia subindicat Paulus admirabilem Dei potentiam, quæ in Christi Resurrectione apparuit, a suis obtrectatoribus malignè oppugnari; quia cælestis Pater, qui Christum a morte excitavit, Idem Paulum constituit illius suæ virtutis præconem.” Compare Phil. iii. 10, 11. 2 Tim. ii. 8.

2. καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί. We here see a Scriptural and Apostolical precedent for what was the usual form of salutation by letter among the early Christian Churches. So Clement of Rome begins his Epistle to the Church of Corinth: Ἡ ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ Θεοῦ παροικοῦσῃ Κόρινθον: and Polyc. *Phil. Inscr.*: Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ Θεοῦ, κ. τ. λ.: and Ignat. *Smryn.* 12: ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν.

Ibid. ταῖς ἐκκλησίαις τῆς Γαλατίας—comp. Acts xviii. 23. 1 Cor. xvi. 1. “Erat ampla regio, ideo plures habuit dispersas Ecclesias. Sed mirum est hunc titulum concedi Galatis, qui propemodum a Christo desciverant. UBI enim ECCLESIA, IBI FIDEI UNITAS^k. Respondeo, *Quum illic esset*

an act of superhuman power was, from the moment of His rising from the dead, definitively declared to be God's Son—no longer now κατὰ σάρκα, in a body that must die because of Sin; but—THE FIRST-BORN FROM THE DEAD, THE BEGINNING of the new and spiritual creation thenceforth to be raised out of man's ransomed nature (Col. i. 18. 1 Cor. xv. 46)—GOD'S FIRST-BORN AMONG MANY to be in the likeness of His resurrection born His BROTHERS (Rom. vi. 4, 5. viii. 29)—and so THE HEAD of that still surviving Body, in which is the converting and sanctifying witness of the Spirit, HIS ONE HOLY CATHOLIC AND APOSTOLIC CHURCH.

^k Strictly speaking, this is true only of that perfection and type of the essentially *One Body* of THE CHURCH, which, as having in its outward organization attained to the *stature of full growth in Christ*, and in its inner life to *perfect unity of faith* based upon *perfect knowledge of the Son of God*, the Apostle speaks of as actually *One with Christ*: 1 Cor. xii. 12. But far short as they yet fell of this *Oneness of Spirit* with Christ, into which they were to be nurtured in His *One Body* (1 Cor. xii. 13. Eph. iv. 3), the Galatians, under the teaching of the Apostle, had put on the outward organization of a Christian Body; and so they are addressed by him as locally assembling together in *Churches*, and again,

professio Christianismi, quum esset unius Dei invocatio, Sacramentorum usus, et quaecunque Ministerium, superfuisse adhuc Ecclesiae insignia. Non semper ea extat in Ecclesiis puritas, quæ desiderari possit: quæ purissimæ sunt, suos tamen nævos habent; aliæ non tantum maculis sunt aspersæ, sed ferè deformatæ. Non igitur adeo nos offendi doctrinæ et morum vitiis convenit, ut, si non omnia arrident in quovis cœtu, protinùs *Ecclesiae NOMEN* detrahamus: longe aliam mansuetudinem nos hîc Paulus docet. Interea tamen, sic agnoscendi sunt pro Christi Ecclesiis cœtus qui vitiis laborant, ut quicquid est in illis mali nihilominus damnemus. Neque enim, ubi est qualiscunque Ecclesia, illic est eorum omnium perfectio quæ in Ecclesiâ desideranda essent. Hoc ideo dico, quia *Papistæ*, hâc voculâ arreptâ¹, *stabilitum esse volunt quicquid obtrudere ipsis libuerit*; quanquam multum abest quin talis sit Ecclesiæ status et forma Romæ, qualis in Galatiâ fuit. Si Paulus hodie viveret, miseras illic Ecclesiæ ruinas et horrendam dissipationem agnosceret, *nullum ædificium*^m.” Calvin.

4. ὥπως ἐξέλθῃται ἡμᾶς κ. τ. λ. *in order to deliver us* who with all our hearts believe (Acts viii. 37), and believing obey Him (2 Tim. ii. 19. Tit. ii. 14), *from the present evil state of things* (Joh. xvii. 15. 1 Joh. v. 19), *in accordance with the will* (good pleasure) *of our God and Father*—Joh. iii. 16. xx. 17. Eph. i. 4, 5, 9—12. 1 Thess. iv. 3. “*Quid hoc loco est Mundus?* Homines a regno Dei et Christi gratiâ separati. Homo enim quamdiu sibi vivit, totus est damnatus: sunt igitur *Mundus* et *Regeneratio* res inter se oppositæ, sicuti *Natura* et *Gratia*, *Caro* et *Spiritus*. Ita, qui ex mundo nati sunt, nihil habent præter peccatum et malitiam; non creatione, sed corruptione. Christus ergo pro peccatis nostris mortuus est, ut nos a mundo redimeret vel segregaret.” Calvin—and so Clem. Rom. ii. 6: ἐστὶν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δῦο ἐχθροί.

(ch. iv. 19) as his *dear children*, even while he plainly tells them that CHRIST THE NEW MAN, is not yet fully developed in them.

¹ Angl. *laying hold upon the mere name*, CHURCH.

^m Compare 1 Cor. iii. 9—15. xiv. 12. 2 Cor. x. 8. xii. 19.

6. *I marvel that ye are so soon falling off from him who called you to be in*^a (partakers of) *the grace of Christ unto another Gospel: not that there is*^o *such a thing as another Gospel, further than that (=only) there are some who are unsettling you* (ch. v. 12) *and aiming to subvert the one true Gospel of Christ.* On τοῦ καλέσαντος Burton remarks, "St. Paul is supposed to mean *himself* by Chandler, Macknight, Wall, Olearius; but Wolfius refers the expression to *God*, and this agrees better with the language of the Epistles"—and so Whitby and Küttner. But compare ver. 11. ch. iv. 13—16, and observe that the mention of God as *Him that is calling you*, ch. v. 8 (to which Burton refers) is quite compatible with the mention of Paul as the Apostle *who* first called the Galatians to be Christians.

8. ἡ ἄγγελος ἐξ οὐρ. "Hæc hyperbolicâ hypothesi doctrinæ Evangelicæ, per Apostolos prædicatæ, veritas Divina et constantia summa exprimitur. Verbum εὐαγγελίζεσθαι ex Es. lii. 7. desumptum, deinde verò exprimendæ institutioni Apostolorum de Messiâ ejusque regno ita proprium factum, ut sine omni emphasi in N. T. simpliciter adhibeatur pro διδάσκειν. Παρὰ h. l. *contrà*, uti Rom. i. 26: τὴν παρὰ φύσιν. Ἀνάθεμα, אָנָּתֵמָה, est *homo abominandus*, qui a Dei populo sublatus et occisus est. Ἀνάθεμα ἔστω (ὁμῖν), *abhorrendus vobis sit*; i. e. fugite, abhorrete talem doctorem." Küttner. Ἀνάθεμα· ὁ ἀπὸ Θεοῦ χωρισμός: Cyrill. ap. Valck. i. p. 259. Ἀνάθεμα· ἐπάρατος, ἀκοινωνητος: Hesych. Compare Rom. ix. 3. 1 Cor. xvi. 22.

9. ὥς προειρήκαμεν, *as we have just said*—comp. 2 Cor. vii. 3. Whitby remarks upon this verse: "Hence it appears that a man may err fundamentally, not only by rejecting a fundamental article of faith, but also by maintaining things unnecessary and teaching them in the Name of Christ as necessary to Salvation. And herein consists the great guilt

^a Compare notes on 1 Cor. vii. 15, 22.

^o ὃ οὐκ ἔστιν ἄλλο, *which exists not as another thing*; i. e. in any other form than as we have preached it unto you: vv. 8, 9. 2 Cor. xi. 4. For εἰ μή see the notes on 1 Cor. vii. 17. 2 Cor. iii. 1, and comp. Rom. xiv. 14.

of the Church of Rome, and particularly of the Trent Council, that they have added many unnecessary articles to the Christian creed, and have defined them to be so necessary to be believed by all Christians, that Salvation cannot be obtained without them: and so they seem plainly to have fallen under the anathema of St. Paul, more dreadful than all the vain anathemas they have thundered out against Protestants."

10. ἄρτι γὰρ κ. τ. λ. The Apostle abruptly and indignantly refutes here an unworthy insinuation which had been thrown out against him. *Well! ^p am I now propitiating men, &c. &c.?* This Macknight had seen, when he wrote: "*And now do I make men my friends, or God?* Having twice denounced destruction to myself and to all others, if we preach contrary to what was first preached to you, *I now ask* those who say I suit my doctrine to the humours of men, *Do I* by this denunciation *make men my friends, or God?* So Acts xii. 20, *πέισαντες* Βλάστον, *having made Blastus their friend.*" Add 1 Sam. xxiv. 7, *ἔπεισε* Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις. Matt. xxviii. 14, *πέισομεν* αὐτόν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.

Ibid. εἰ γὰρ ἔτι κ. τ. λ. "Sententia memorabilis: ambitiosus, hoc est, qui venantur hominum gratiam, non posse Christo servire. De suâ tamen personâ singulariter hoc sensu loquitur, quod hominum gratiâ sponte se abdicaverit, ut se Christo dicaret in obsequium; ac statum quidem vitæ superioris cum præsentī confert. Fuerat in maximâ existimatione, passim excipiebatur cum magno applausu: quare, *si voluisset placere hominibus, non oportuerat mutare conditionem.* Sed hinc colligenda generalis illa doctrina, quam dixi: Quicunque volunt fideliter Christo servire, eos debere fortiter contemnere hominum gratiam." Calvin.

12. οὐδὲ γὰρ ἐγὼ κ. τ. λ. Our Translators have rendered this, as though it had been written οὐτε γὰρ παρέλαβον αὐτὸ παρὰ ἀνθρ. οὐτε ἐδ.: whereas the οὐδὲ γὰρ was plainly intended to connect this clause with the preceding, and the οὐτε ἐδιδάχθην refers to a latent οὐτε before παρέλαβον. *The*

^p γάρ, nempe, scilicet, nimirum: Angl. *what? am I now &c.?* or, *now, I suppose, I am &c.*

Gospel which I have preached unto you is not of man's devising. How, indeed, should it? *seeing that I received it not from man, nor was I taught it by man, but by immediate revelation from Jesus Christ.* “Quid igitur? an propterea vilior erit auctoritas, si quis edoctus hominis ministerio doctor inde evadat? Verùm reputare semper convenit, quibus machinis eum invaderent Pseudo-Apostoli: ‘Eum arripuisse mutilum et adulteratum Evangelium ab aliquo non optimo, aut saltem ignobili magistro, et nunc male intellectum temerè tradere.’ Interea se discipulos summorum Apostolorum jactabant, quorum interiores omnes sensus haberent compertos. Necesse igitur fuit Paulo, ut toti mundo suam doctrinam opponeret; hoc præsidio niti, sibi Divinitùs esse revelatam, non traditam in scholâ ullius hominis. Alioqui nunquam exempta fuisset Pseudo-Apostolorum calumniis.” Calvin.

13. “Ἀναστροφῇ, Græcè raro, ab Hebræo-Græcis perpetuo pro βίος, *vita, mores*, ponitur: Tob. iv. 19. 2 Mac. v. 8. Ποτὲ ad ἀναστροφὴν pertinet, non ad ἡκούσατε, pro παλαιάν. Ἰουδαϊσμός, *Judaismus*; non religio Judæorum, sed ζῆλος τῶν Ἰουδαϊκῶν παραδόσεων.” Kütt. Eὶ γὰρ μέχρι νῦν κατὰ Ἰουδαισμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι: Ignat. *Mag.* 8, 10.

Ibid. ἐδίδωκον καὶ ἐπόρθουν—comp. Acts viii. 3. xxii. 4. xxvi. 11.

14. ζῆλωτῆς ὑπάρχων—comp. Acts xxi. 20. xxii. 3. xxvi. 5. Phil. iii. 6.

Ibid. τῶν πατρ. μου παραδ. “*Paternas traditiones* non intelligit additamenta illa quibus corrupta fuerat Lex Dei; sed ipsam Dei Legem, in quâ educatus a pueritiâ fuerat, et quam a parentibus et avis per manus acceperat. Ritibus ergo patriis cum vehementer addictus esset, non erat facile hinc dimoveri, nisi Dominus miraculo eum traxisset.” Calvin. Compare 1 Cor. xi. 2. xv. 3. 2 Thess. ii. 15. iii. 6. 2 Tim. i. 13. iii. 14, 15.

15. ὁ ἀφορίσας με ἐκ κ. μ. μου—comp. Acts ix. 15. xiii. 2. “Paulò aliter Jeremiæ [cap. i. 5] loquitur Dominus, quàm

sonent Pauli verba; eodem tamen sensu. *Priusquam formarem te in utero, novi te: priusquam de utero exires, sanctificavi te: dedi te prophetam gentibus.* Nondum enim genitum sanctificaverat etiam Paulum Deus ad officium Apostoli, sicuti Jeremiam ad officium Prophetæ; sed dicitur rursus *ab utero* nos *segregare*, quia in hunc finem edimur in mundum, ut in nobis quod statuit compleat. *Vocatio* autem usque ad suam opportunitatem differtur, ubi nos aptavit Deus ad munus quod injungit exequendum. Quod nonnulli subtilius philosophantur in vocabulo *segregationis*, id abs re et intempestivè faciunt. Neque enim segregare nos Deus dicitur, quia habitum aliquem infundat quo ab aliis differamus; sed quum nos suo consilio designat. Tametsi autem jam satis apertè tribuerat Dei gratiæ suam vocationem, quum ejus principium fecerat voluntariam illam segregationem ab utero; iterum tamen nominatim exprimit, partim ut gratiæ commendatio purget omnem jactantiæ opinionem; partim ut suam in Deum gratitudinem testetur. Libenter enim solet hoc facere, etiam ubi nulla est cum Pseudo-Apostolis disceptatio." Calvin.

16. ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, *to reveal His Son before me; ἐν ἐμοί, coram me.* To make him, that is, *an eye-witness* of that truth which, as Peter was the first to proclaim to the House of Israel, Paul was in like manner to proclaim to the Gentile world: "that God hath made that very Jesus who was crucified LORD at once and CHRIST" (Acts ii. 36): compare Luke xxiv. 48. Acts i. 8, 22. ii. 32. iii. 15. iv. 33. xxii. 14, 15. xxvi. 16—18.

Ibid. οὐ προσανεθέμην σ. κ. αἴμ., *I conferred not with, did not lean upon, did not lay open my case to, any mortal man.* So Lucian, vol. ii. p. 188: ἐμοί προσαναθοῦ, *unbosom yourself to me*; Diod. Sic. xvii. 116: τοῖς μαντέσι προσαναθέμενος περὶ τοῦ σημεῖου, *having conferred with the soothsayers about the omen.* In ch. ii. 6, οὐδὲν ἐμοί προσανέθεντο means *they communicated nothing new to me*; nothing that had not been revealed to me by our common Lord and Master. And so, in Xen. Mem. ii. i. 8, this verb simply expresses *further to take upon himself.*

18. *ἱστορῆσαι Πέτρον*. “*ἱστορῆσαι* implies a visit made with the wish to see something *extraordinary*. Plutarch speaks of the parents of Cicero’s schoolfellows coming to the school, ὅψει βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνουμένην αὐτοῦ περὶ τὰς μαθήσεις ὁξύτητα καὶ σύνεσιν ἱστορῆσαι.” Burton—and Macknight, accordingly, translates *to become acquainted with Peter*; which, comparing this passage with Acts ix. 27, we find to have been effected by the friendly intervention of Barnabas, who first *took* the newly-converted Saul *by the hand and brought him to the Apostles* James and Peter. “It does not appear,” Macknight adds, “that on that occasion any thing was said, either by Barnabas or by Saul, concerning Christ’s making Saul an Apostle at the time when He converted him, and concerning His sending him to preach to the idolatrous Gentiles; as related by the Apostle himself, Acts xxvi. 16—18. These things were not mentioned in Jerusalem till Paul went up to the Council, fourteen years after his conversion; Gal. ii. 2, 7—9.”

19. *Ἰάκωβον τὸν ἀδελφὸν τ. Κ.* “The Hebrews called all near relations *brothers*. This James was the son of Alphæus [called also Cleopas or Clopas, Matt. xxvii. 56. Mark xv. 40. Luke xxiv. 18. Joh. xix. 25], by Mary, the sister of our Lord’s mother.” Macknight—and Whitby, more to be followed herein than Burton, who writes, “He was probably not one of the twelve Apostles, though he seems to be called an Apostle here, as Barnabas and some others were,” remarks that “James, the Lord’s brother, was an Apostle in the strict and proper sense of the word, since Peter, who is mentioned with him, was doubtless so; and James, Peter, and John, who are here called *men of reputation* and *pillars of the Church*, seem plainly to be the same persons who in the Second Epistle to the Corinthians are called οἱ λίαν ἀπόστολοι; and Origen saith expressly of James the Just: Ἰάκωβος δὲ ἐστὶν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, αἰπὼν, “Ἐτερον δὲ κ.τ.λ.” He was the author of the Catholic Epistle of St. James, and brother of Joses, and Simon, and Judas (Matt. xiii. 55. Mark vi. 3); and what adds a further interest to his name, he was the first local Pastor in chief (or

Christian Bishop) of the first localised Church of Christ in Jerusalem; as appears from Acts xii. 17. xv. 13, 19. xxi. 18. Gal. i. 19. ii. 12, to which add 1 Cor. xv. 7.

20. *In this that I am writing to you, behold, in the presence of God, I declare that I am telling no untruth*: compare 2 Cor. xi. 31.

21. Compare Acts ix. 26—30. xxii. 17—21.

23. *Only they were in the habit of hearing* (they heard say from time to time), *Our persecutor in time past is now preaching the faith which once he sought to exterminate*: and for what he had wrought *in me they gave God the glory*. “Obiter hic præscribitur regula, qualiter debeamus sanctos Domini suspicere. Nam, quæ nostra est vel pravitas vel ingratitude vel propensio ad superstitionem, quos Dei donis ornatos conspicimus, illos deorum instar colimus, immemores unde acceperint. Itaque admonemur h. l. potius in auctorem oculos conjicere, ut Illi adscribamus quod suum est.” Calvin.

CHAPTER II.

1. ἔπειτα διὰ δεκατεσσάρων ἐτῶν. As in ch. i. 18, ἔπειτα μετὰ ἔτη τρία did not mean *three years after* the return to Damascus which the Apostle had just mentioned, but *not till after three years* from the date of his conversion; so here, the object being to show that St. Paul's authority as an Apostle of Christ was neither derived from, nor in any degree dependent upon those who were Apostles before him, the meaning is: *Then not^a till after an interval of fourteen years* from my conversion (ch. i. 23), *I again went up to Jerusalem*

^a “Διὰ cum genitivo negationem includit, et indicat aliquid, quod *post* tempus fit, *intra* illud tempus *non* esse factum. Plato de Republ. l. i. : καὶ μάλ᾽α πρὶς-βύτης μοι ἔδοξεν εἶναι, διὰ χρόνου γὰρ ἑωράκειν αὐτόν, *senex mihi videbatur, quia eum per longum tempus non videram, et tantum post hoc tempus eum videbam.*” Küttn.

—on the occasion, namely (as Calvin also believed it to have been), recorded in Acts xi. 30. xii. 25, the date of which Burton fixes at A. D. 44.

2. ἀνέβην δὲ κατὰ ἀποκ., καὶ ἀνεθ. κ. τ. λ. All this, as we might expect, is matter of information which it came not within the province of the Sacred Historian to introduce in Acts xi. 27—30, where we read only that the Christians at Antioch having determined, every man according to his ability, to contribute to the relief of their brethren in Judæa, forwarded the amount of their contributions to the Elders (or local ministry of the Christian Church in Jerusalem) by the hands of Barnabas and Saul. And so in Acts xii. 25, “Barnabas and Saul returned from Jerusalem when they had executed their commission,” no mention being made of any further object which Paul had in that journey, nor of his having seen any of the Apostles—and no wonder, seeing that (as he here tells us) he went up as specially instructed by that God whose he was, and whom he served (Acts xxvii. 23), and conferred *but privately* with the three leading Apostles of the Circumcision.

Ibid. μήπως εἰς κενὸν τρέχω ἢ ἔδραμον, *lest haply I might be running, or have been running, in vain*^b. Burton happily

^b More literally: *that I may not by any chance be running, or have been running, in vain.*

Mr. Green, in his most interesting and instructive notice of this passage (*Treatise on the Grammar of the New Test.* pp. 81—83), holds ver. 3 to be purely parenthetical—recording a passing thought, set down just as it occurred to the Apostle in connexion with the subject on which he was writing—and that, without it, the sense would be: “I laid before them an account of my preaching among the Gentiles, *that they might judge* whether I were running or had run in vain; and this was done on account of the false brethren,” &c. But, ably and ingeniously as the verb ἀνεθίμην is pressed into the support of this view of the passage, it would seem to require the retrospective μήτηρ—whereby (as in John iv. 29. 2 Cor. i. 17. &c. &c.) the Apostle would, in reference to a certain *fact*, have submitted a simple question of *yes* or *no*—not the prospective or apprehensive μήπως, by which I understand him to state the object of his going up to Jerusalem, and communicating with those who had power to *bind and loose* there, to have been—not to submit “his Gospel” to their judgment, to which *he* was not amenable, but—as advised by the great Head of the Church Himself, to obtain from them that external and (so to speak) Ecclesiastical recognition of his co-ordinate grace and commission from Christ and from God, which should obviate *that* result of his preaching which (because of the

illustrates this by a line from Menander: Ἀνὴρ ἄβουλος εἰς κενὸν μοχθεῖ τρέχων. Calvin remarks: "Quid igitur? an concidet Dei veritas, nisi fulciatur hominum testimonio? Atqui etiamsi totus mundus infidelis sit, manet tamen certa et illibata Dei veritas, nec ludunt operam qui Dei mandato Evangelium docent, etiamsi nullum fructum pariant suo labore. Nec verò huc tendunt Pauli verba, sed quia dubiis ac suspensis conscientiis inutile est Verbi ministerium *quoad homines*. Non pendet quidem ab hominum consensu fidei certitudo, rudibus tamen et qui vixdum tenuem habent gustum sanæ doctrinæ vix tolerabilis est tentatio, quum audiunt præcipuos doctores inter se dissidere. Ergo quoniam tali astu moliebatur Satan cursum Evangelii impedire, obviam ire voluit Paulus: nam postquam apparuit bene illi cum Apostolis omnibus convenire, sublata fuit protinus remora; nullâ amplius alternatione jactati sunt animi rudium, quem sequi deberent. Hoc est igitur quod dicit: *Ne periissent antè sumpti labores, et porro sine fructu pergerem, dubitationem illam sustuli quæ multos turbabat, mihi ne an Petro fidem habere deberent: uno enim consensu amplexi sumus quod semper docueram.*"

3. ἀλλ' οὐδὲ κ. τ. λ., *Nay, not even was Titus who was with me, though a Greek, constrained to undergo the rite of circumcision*—so the Apostle proceeds after the explanation of ἀνέβην εἰς Ἱερ., which he has given in ver. 2, and the negative tone of this remark still tends to establish his entire independence of any superior authority in the Church at Jerusalem which should limit that power to bind and to loose in Christ's Name, which he possessed in common with all the Apostles whom Christ Himself had chosen. "Titus

human infirmity of those to whom he should be sent) he anticipates as the possible mischance of finding he is, or has been, running in vain.

I wholly agree, however, with Mr. Green in regarding τρέχω as the Present Indicative (in the Subjunctive the Apostle would rather have written δράμω), and in classing this example with Eur. Phœn. 93, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ κ.τ.λ. Angl. *for fear there be (or that there may not be) any of the townsmen to be seen now in the street, and so there should come &c.* Compare also ch. iv. 11, and Demosth. de F. L. p. 342 (cited by Mr. Green) δέδοικα μή . . . ἐμπεποιήκει (Angl. *I fear he may have &c.*) where the writer could no more have used ὄρε in place of μή, than in Latin it could be translated by *cereor ut &c.*

was allowed, at my discretion"—he implies—"to remain uncircumcised, and I deemed it expedient that he should so remain:" *and that because of the false brethren, unwarily introduced among us, who have stolen in to be spies upon &c. &c.*^c

5. οἷς οὐδὲ . . . τῇ ὑποταγῇ, *to whom not for an hour did we* (James, the local Head of that first localised Christian Church; Peter and John, Apostles more immediately to Jews; and Paul, the great Apostle to the Gentile world) *concede any thing in the way of subjection*—τῇ ὑποτ. is the "Dative of the manner"—*to the end that the genuine^d truth of the Gospel may be maintained towards you, and those who, like you, are turning from being Gentiles unto God; Acts xv. 19. xxi. 25.*

6. *Again^e on the part of those who had the reputation of*

^c "Alio argumento probat, nihil a se diversum sentire Apostolos: nam adduxerat ad eos hominem incircumcicum, quem agnoscere loco fratris non dubitarunt. Causam addit, cur non fuerit circumciscus: nam Circumcisio quum res media esset, potuit vel omitti vel usurpari pro ædificatione. Tenenda enim semper est illa regula: SI OMNIA NOBIS LICENT, VIDEAMUS QUID EXPEDIAT. Ideo Timotheum circumcidit, ne offendiculum infirmis crearet; tunc enim agebat cum infirmis, quibus debuit parcere. Et libenter in Tito idem præstitisset, sed erat diversa ratio; nam calumniandæ ejus doctrinæ occasione imminebant quidam falsi fratres, qui statim famam sparsissent: *En! iste tam audax libertatis vindex, quum in conspectum Apostolorum venit, deponit illos viriles spiritus et ferociam quam inflatus est inter imperitos.* Quemadmodum autem infirmis attemperare nos convenit, ita malignis et qui data opera insidiantur libertati nostræ fortiter resistendum est. Neque enim Caritatis officia nocere debent Fidei. Ergo Caritas in usu rerum indifferentium optima erit moderatrix, si modo semper primus habeatur Fidei respectus." Calvin.

^d "*Veritas Evangelii* accipienda pro genuinâ ejus puritate, vel quod idem est, pro purâ et integrâ ejus doctrinâ: neque enim penitus Evangelium abolebant Pseudo-Apostoli, sed adulterabant suis commentis, ita ut jam fictum esse inciperet et larvatum, quale semper est ubi vel paululum a *Christi simplicitate* deflectimus. Quâ igitur fronte verum se Evangelium habere jactabunt Papistæ, quod non tantùm multis figmentis est corruptum, sed multis impiis dogmatibus plus quam adulteratum? Meminerimus ergo non satis esse tenere nomen Evangelii et qualemcunque summam, nisi solida etiam puritas maneat illibata. Ubi sunt, qui fucatis moderationibus conciliare nos Papistis volunt? quasi fas sit ex religionis doctrinâ, sicut ex pecuniâ vel prædiis aliquid decidere (Angl. *as though we might compromise our religious teaching, just as we might part with our money or our property*). Videmus quantum ab hoc genere transactionis abhorruerit Paulus, qui negat verum esse Evangelium, nisi purum." Calvin.

^e The δὲ here, and in ver. 11 (where it may be rendered *moreover, yet more*),

being something above their fellows (compare 2 Cor. xi. 5, and see the ground of this superior reputation in such occurrences as are recorded in Matt. xvii. 1. Mark v. 37. Luke viii. 51)—*whatever they once were, I hold to be a matter of no importance; a man's outside is not what God accepts—to me, I say, the men of note communicated nothing in our conference* (ver. 2), *but, on the contrary, &c.*

The Apostle began this verse, as though he would have written ἀπὸ δὲ τῶν δοκ . . . οὐδὲν προσελαβόμεν, as Grotius—or οὐδὲν ἔμαθον or ἤκουσα, as others—would supply what on account of the digression at ὅποιοί ποτε he has advanced in another form: ἐμοὶ γάρ, *mihi, inquam*—with which compare οὐ γάρ, *non facient, inquam*; Acts xvi. 37. On ὅποιοί ποτε ἦσαν Calvin has well remarked: “Non dicit *sibi nihil esse curæ quales sint in præsentia*; sed de præterito tempore loquitur, quo jam erant Apostoli, ipse alienus a Christi fide;” and without insisting upon ποτέ being, as we have translated, *olim*, and not *tandem*—as Küttner, “*qualescunque tandem fuerint, non curo; seu nihil interest*”—there is an obvious distinction (not sufficiently observed by our Translators) between οὐδὲν μοι, and οὐδὲν ἐμοὶ, διαφέρει, which has both suggested the above translation of the passage, and which greatly softens the tone of abruptness, and even asperity, wherewith the Apostle is made to say: *whatsoever they were, it maketh no matter to me* (ἐμοί). “Nam simpliciter intelligit Paulus, gradum honoris in quem pervenerant Apostoli non obstitisse quominus ipse a Deo vocaretur, et ex nullo fieret illis subitò æqualis; quamlibet enim magnum esset discrimen, id apud Deum nihil valuisse, qui personarum acceptione non ducitur, et cujus vocatio nullis præjudiciis est obnoxia.” Calvin—who aptly reminds us also “Paulum hinc æstimare Apostolos, non proprio pretio, sed ex inani adversariorum suorum jactantiâ: nam, quò fumos suos^f venderent, plenis buccis intonabant nomina Petri, Jacobi, et Joannis;

and the ἀλλά in ver. 3, all bring up so many re-inforcements, as it were, of that negation which from the very beginning of the Epistle the writer has been energetically opposing to the insidious impugnors of his Apostleship; see ch. i. 1, 11, 12, 16, 17, 19.

^f Angl. *to pass off their own vapouring—support their own idle pretensions.*

et reverentiâ, quæ illis deferebatur ab Ecclesiâ, ambitiosè abutebantur ad contemptum Pauli. Non igitur hîc disserit Paulus quales sint Apostoli, nec quid de ipsis sentiat sepositâ contentione^g; sed larvas illas quas obtendebant Pseudo-Apostoli refutat. Ergo, sicuti postea de Circumcisione tractabit non ex proprio sensu, sed ex falsâ opinione et impiâ quam affinxerant impostores illi; ita etiam nunc de Apostolis pronuntiat, nihil esse apud Deum larvas quibus [impostores illi]^h in mundo splendebant. Cur enim præferebant illos Paulo? quoniam eum præcesserant. Hæc erat mera larva. Alioqui non dubium quin Paulus pro singulari suâ modestiâ illos ex animo suspiceret, et dona Dei in illis oscularetur, qui alibi *se minimum ex Apostolis* ultro fatetur *ac indignum tam præclaro ordine*” (1 Cor. xv. 9).

7. πεπίστευμαι τὸ εὐαγγέλιον, *I am entrusted with* &c. &c.—see note on Rom. iii. 2.

Ibid. καθὼς Πέτρος τῆς περιτομῆς. “Si Petri Apostolatus peculiariter ad Judæos spectabat, videant Romanenses quo jure successionem Primatûs ab illo ad se trahant. Nam si Papa Romanus ideo Primatum sibi vindicat, quia est Petri successor, illum in Judæos exerceat oportet. Præcipuus gentium Apostolus hîc Paulus prædicatur, quem negant Romanum fuisse Episcopum. Itaque ut aliquâ Primatûs sui possessione fruatur, ecclesias ex Judæis acquirat. Nam eum agnoscere Apostolum nos decet, qui et Spiritûs Sancti decreto et totius Collegii Apostolici consensu nobis est nuncupatus.” Calvin.

9. δεξιὰς ἔδωκαν κ. τ. λ., *Angl. gave us their hands in token of a partnership* (2 Cor. viii. 23) *with me and Barnabas, whereby* (in pursuance of which) *we should be Christ's Apostles to the Gentiles, and they unto the Jews.* “Videtur hoc Christi mandato adversari, quo jubentur Duodecim *ire in*

^g *Angl. what he calmly thinks of them, as they are in themselves.*

^h There is an obscurity here in Calvin's text, which we can remove only by a paraphrase: “so now also, in reference to the Apostles, he declares that the use which those false teachers made of their names to mask their own worldly and ambitious projects, is idle and unavailing in the sight of God.”

mundum universum. Respondeo hoc non restringi ad singulas eorum personas, sed finem officii describi generaliter; nempe quod publicari debeat Salus cunctis gentibus per Evangelii doctrinam." Calvin—who remarks on οἱ δοκοῦντες στίλοι εἶναι: "Non per contemptum dicit, sed citat communem opinionem: quia inde sequitur, non temere posse repudiari quod fecerunt. Quod ad nomen *columnæ* attinet, scimus ita ferre rerum naturam ut, qui ingenio vel prudentiâ vel aliis dotibus antecellunt, ii quoque auctoritate sint superiores. In Ecclesiâ Dei ita res se habet, ut, quo quisque majore pollet gratiâ, eo plus honoris deferri illi debeat. Ingratitudo enim est, immo impietas, non colere Dei Spiritum, ubicunque in suis donis apparet. Deinde, SICUTI POPULUS CARERE PASTORE NEQUIT, ITA SINGULI PASTORUM CÆTUS MODERATOREM ALIQUEM DESIDERANT. Verùm semper valeat illud, ut *qui omnium est primus, omnium sit minister.*"

10. μόνον—"hâc tamen lege;" Kütn.: but we may supply some such verb as παρεκάλεσαν, as the opposite term to οὐδὲν προσανέθεντο in ver. 6—*only they impressed upon us that we should bear their poor people in mind; the very thing that on my own part* (καί)—so little even herein was I taught by them that were Apostles before me—I *was very ready to do.* "This perhaps confirms the date which we have assigned to the Epistle: for when St. Paul left Ephesus in 52, he intended to go to Jerusalem with contributions: see Rom. xv. 25, 26. 1 Cor. xvi. 1—3. Acts xxiv. 17." Burton. Add, in illustration of τῶν πτωχῶν, 1 Thess. ii. 14.

11. ὅτε δὲ ἦλθε Πέτρος κ. τ. λ. *Moreover when Peter came to Antioch*—probably at the time when, "after the Lord had delivered him out of the hand of Herod, and from all the expectation of the people of the Jews," he deemed it not expedient to return to "James and the brethren" who had been instant in their prayers to God for his release, but "departed" (as St. Luke writes) "and went unto another place;" Acts xii. 17. Certainly it must have been before the decision of the question referred by the Gentile Churches (Acts xv. 1—3. xvi. 4, 5) to the Apostles and Mother Church

at Jerusalem—"neque enim veritus fuisset Petrus Jacobum offendere, vel ab eo missos, quum ea definitio fuisset ex illius sententiâ. Porro jam longius provehitur Paulus, quòd Evangelium suum asseruerit adversus Petri simulationem. Initio dixit Evangelii sui certitudinem a Petro et Apostolis minimè pendere, ut eorum arbitrio staret vel caderet. Secundò dixit adprobatum fuisse ab omnibus, sine ullâ exceptione vel contradictione; maximè verò ab iis qui primas tenebant omnium consensu. Nunc altius conscendit, Petrum ab se reprehensum fuisse quia in contrariam partem inclinaret." Calvin.

Ibid. *ὅτι κατεγνωσμένος ἦν*, Angl. *because he was to blame*—it being implied in this use of the Participle (equivalent to the Verbal Adjective in *-ρός*) that what is *wont to be blamed* among men, is not so without reason, but *is* in fact *blameable*; compare Heb. xii. 18, *ψηλαφωμένῃ ὄρει*, *a mountain that may be touched*, i. e. *palpable*. "*Κατεγνωσμένος* pro *καταγνωστός*, *reprehensione dignus*. Participium pro adjectivo usurpatum est ex Hebræorum imitatione, qui, ut omnino vocabulis adjectivis, ita maxime iis quibus dignitas hominis exprimitur ferè destituuntur." Kùtn.

12. "Status causæ hìc describitur, quòd Petrus in gratiam Judæorum discessionem fecerat a Gentibus, ita ut ab Ecclesiâ¹ communionem eas arceret, nisi abdicatâ Evangelii libertate Legis jugum subirent. Hìc si tacuisset Paulus, concidebat tota ejus doctrina, ruebat tota ædificatio ministerio ejus comparata: ergo et animosè insurgere, et acriter pugnare, necesse habuit. Hìc videmus quam cautè temperanda sint nostra erga homines obsequia, ne immodico placendi studio, aut præpostero offensionis metu, a recto cursu deflectamus. Id si potuit Petro accidere, quanto faciliùs nobis accidet, nisi sedulo caveamus." Calvin.

13. *ὥστε καὶ Βαρν. συναπήχθη*, Angl. *so that even Barnabas allowed himself to be drawn (along with, and so) into their dis-*

¹ "Erravit in hac re Petrus, sed tantùm ex studio in Judaizantes, ut ne hos offenderet et repelleret, sensim demum rectiùs informandos. Non erat controversia inter Petrum et Paulum *de doctrinâ*, sed *de curâ et sollicitudine Ecclesiæ*." Kùtn.

simulation. “Recte nominatur *simulatio*; neque enim ex animi sententiâ ipsi sic statuebant, legem Mosaicam etiam ad Gentes pertinere; sed nimium his paucis Judæis dabant; quo publico exemplo non mediocriter turbabant Christianos e Gentibus. Ἀπάγεσθαι, *abripī, auferri; sich verleiten lassen etwas zu thun, das man sonst nicht würde gethan haben.*” Kütn. Compare note on Rom. xii. 16.

14. “Ὁρθοποδεῖν, *vivere congruè alicui rei*, h. l. agere accomodatè ad præscriptum doctrinæ Christianæ. Ἐθνικῶς ζῆν non ad vitia, sed ad mores ritusque externos referendum; sc. non servare Legem Cæremonialem, imitari instituta Gentilium in capiendis cibis promiscuè omnibus. Contrarium est Ἰουδαῖζειν, *sequi morem Judæorum*, h. e. abstinere ab iis cibis qui sunt prohibiti Lege Cæremoniali.” Kütn. So Ignat. *Magn.* 10: ἄτοπόν ἐστι Χριστὸν Ἰησοῦν λαλεῖν, καὶ Ἰουδαῖζειν.

Ibid. ἔμπροσθεν πάντων. “Hoc exemplo admonemur, palam castigandos esse qui publico malo peccarunt, quatenus interest Ecclesiæ. Finis enim est, ne, si impunitum relinquitur ejusmodi delictum, exemplo noceat. Atque id Paulus nominatim servandum in Presbyteris alibi^j docet: quatenus, ob personam quam sustinent, exemplo suo graviùs nocent. Præsertim verò utile fuit bonam causam, quæ ad omnēs spectabat, ingenuè coram populo defendi; quò meliùs testatum faceret Paulus, se lucem minimè refugere.” Calvin.

15. *We, born Jews as we are, and not sinners of the Gentiles* &c. &c. “On this Whitby remarks that the word *sinners* in Scripture signifies great and habitual sinners, and that the Jews gave the Gentiles that appellation on account of their idolatry and other vices. Accordingly Matt. xxvi. 45, *The Son of Man is betrayed into the hands of sinners*, means *is delivered into the hands of the Gentiles*; as is plain from Matt. xx. 19^k.” Macknight. Compare Rom. i. 24. vi. 19. 1 Cor. vi. 11. xii. 2. Eph. ii. 1—3.

^j 1 Tim. v. 20.

^k “Quando apud Evangelistas junguntur *τελῶναι* et *ἁμαρτωλοί*, posterius pertinet ad indicandos *Profanos*, i. e. Ethnicos, quique cum his haberent commercia;

“Ab occupatione incipit (*anticipating an objection*): nam quum esset discrimen inter Judæos et Gentes, quòd hæ *profanæ* erant et *impuræ*, illi autem *sancti* quatenus Deus ipsos in Populum co-optaverat, poterant de hâc prærogativâ contendere Judæi. Sed, prudenter occupando, Paulus in contrarium retorquet. Nam quum Judæi ipsi cum totâ suâ dignitate coacti fuissent confugere ad Christi fidem, quanto magis oportebat Gentes fide Salutem consequi. Mens ergo Pauli est: *Nos qui videmur aliis præstare, qui beneficio fæderis semper fuimus propinqui*¹ Deo, tamen nullam Salutis adipiscendæ rationem invenimus, quàm credendo in Christum. Cur ergo aliam præscriberemus Gentibus? Nam si necessaria esset Lex, vel prodesset suis cultoribus ad Salutem, nobis maxime prodesset quibus data fuit. Quòd si nos eâ relictâ concessimus ad Christum, multo minus Gentes urgendæ sunt ut illam suscipiant. Quod dicit *naturâ*, non intelligit naturaliter esse immunes a corruptelâ humani generis; sed, quia promissio hæreditariam¹ benedictionem faciebat, ideo naturale vocatur hoc bonum. Sic ad Romanos dicit [xi. 16] *ex radice sanctâ* esse progenitos. Ergo, quum dicit *Nos naturâ Judæi*, perinde valet ac si diceret: Nos sancti nascimur, non proprio quidem merito, sed quia sumus a Deo electi in Populum.” Calvin.

16. οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου. Here is an axiom in Theology, expressed in most general terms, and proclaiming a most absolute negation—THERE IS NO SUCH THING AS A MAN'S BEING FOUND GUILTLESS BEFORE GOD ON THE SCORE OF WORKS THAT SHOULD LEGALLY ENTITLE HIM TO SUCH A VERDICT—which, happily for mankind, is followed by a saving clause which admits the possibility of our being *accounted* guiltless before God *through faith in Jesus Christ* (Art. XI.); whilst of *ἔργα νόμου*, or “works done before (i. e. independently of) the grace of Christ and inspiration of His Spirit,” we conclude that “forasmuch as they spring not of faith in Jesus Christ, they are

non ad peccatores propriè sic dictos. Is vocabuli usus in N. T. frequentissimus est.” Wessenberg. ap. Valck. tom. i. p. 132.

¹ Compare Luke xv. 31. Acts ii. 39. Eph. ii. 13.

not pleasant to God : nay, for that they are not done as God hath willed and commanded that they should be done, we doubt not that they involve the principle of Sin (Art. XIII.).” Compare also Art. XVIII. and notes on Rom. ii. 13, 25. iii. 20 ; and for ἐὰν μή see note on 1 Cor. vii. 17, and compare ch. i. 7. Matt. xii. 4. Luke iv. 26, 27. Rev. ix. 4.

Mindful, therefore, of the distinction to be made between οὐ δικαιούται and οὐ δικαιωθήσεται (on which see the Appendix, Note D), avoiding obscure technicalities “which minister questions rather than godly edifying in faith,” and aiming only to arrive at the true sense of this all-important passage, we may translate : *Knowing that man cannot find acceptance with God on the score of Duty done, it not being but through faith in Jesus Christ that he is accepted*^m, *we also have become believers in CHRIST*ⁿ *JESUS, that so our acceptance may be*

^m The saving or limiting clause, it is obvious, must *affirm* that (sc. δικαιούται ἄνθρωπος), which was negated in the leading proposition. Thus in Matt. xii. 4, οὐς οὐκ ἔξδν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις, the meaning of the last clause is, *it being not but to the Priests alone that it is lawful to eat the shewbread* : and in Luke iv. 27, καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας is followed and limited by εἰ μὴ (ἐπέμφθη) εἰς Σάρεππα κ.τ.λ., *it being only to Sarepta that he was sent, &c.* Küttner, indeed, and others regard this use of εἰ μὴ as a Hebraism, and make it *per se* equivalent to ἀλλά : but in one word the εἰ μὴ, or ἐὰν μὴ, is most correctly rendered *only* ; and the *but*, when introduced in translating, is suggested rather by the relation in which the annexed clause stands to the general proposition. Instances of this construction are not wanting in Latin : e. g. “In Tarentino agro nihil violatum . . . adparebatque, non id modestiā militum aut ducis, nisi ad conciliandos Tarentinorum animos, fieri : Liv. xxiv. 20—where the *nisi* (which in this connexion is virtually *non-nisi*) may, exactly as in our text, be rendered “but *only*” &c. &c. In our present text, accordingly, it would be more correct to translate : “but that *only through faith in Jesus Christ* is he accepted ;” than, as Whitby, Macknight, Wells, and others have given this clause, “*but only through faith in Jesus Christ.*” We cannot, indeed, too stoutly maintain with Calvin : “Non significat tantum cæremonias aut quævis opera non sufficere, nisi accedat fidei adminiculum : inepta esset atque ab instituto extranea sententia. Nam Pseudo-Apostoli non repudiabant Christum, neque fidem ; sed postulabant cæremonias conjungi” —but neither can we too carefully examine the Scriptural ground on which we conclude with him : “Maneat igitur illud constitutum, hic propositionem esse exclusivam : NOS NON ALITER JUSTIFICARI QUAM FIDE : aut NON NISI FIDE JUSTIFICARI : cui ista æquipollet, NOS SOLA FIDE JUSTIFICARI.” See further on ver. 21.

ⁿ On *Jesus*, that is, as the *Christ* ; or, in other words, “as the only Name under Heaven given among men as that whereby they must be saved ;” Acts iv. 12. Compare Acts ii. 36. v. 42. ix. 22. xvii. 3. 1 Tim. ii. 5.

on the score of faith in Christ^o, and not on the score of Duty done; because on the score of Duty done there shall no man be found to have been accepted with God. In illustration of the state of acceptance of which the Apostle is speaking, and which he elsewhere describes indifferently as a state of *Justification* and of *Salvation*, consequent on the reception of Christian Baptism, compare Acts ii. 38—40. viii. 36, 37. x. 4—6. 44—48. xi. 14. Rom. iv. 25. v. 1, 2. Tit. iii. 5. Also as illustrative of *ἔργα νόμων*, *doings of what men as instructed by Law, moral or ceremonial, natural or revealed, believe to be their duty*^p, compare 1 Kings xxi. 27, 29.

^o There is a close correspondence here between the terms employed by the Apostle, first in the enunciation of his proposition, *οὐ δικ. ἀνθρ. ἰδν μὴ δ. π. Ἰ. Χρ.*, and next in his application of it, *ἵνα δικ. ἕκ π. Χρ. καὶ οὐκ ἐξ ἔργ. ν.*, which may both remind us of those lines of Shakespeare:

Apoth. My poverty, and not my will, consents.

Rom. I pay thy poverty, and not thy will—

and suggest a comparison of the two passages from which it will further appear that we have rightly apprehended *ἰδν μὴ* to be an *ἐπεξηγήσις* of the preceding proposition, which (as *καὶ οὐ* may also: e. g. 1 Cor. x. 20, *δαίμονια καὶ οὐ θεός*, *Divinities, being also, = at the same time or and yet, not God*) serves to qualify and restrict it. The hungry Apothecary's words, if paraphrased, would be: *My poverty*, for it is *not my will consents*; and the Apostle's meaning, in like manner is: *knowing that Man cannot be justified by tenor of Law, for it is only through faith in Christ that he is justified, we &c.*: see notes on 2 Cor. vi. 9. x. 8. xiii. 10. In ver. 15 the *καὶ* is simply cumulative, and presents *Ἰουδ. καὶ οὐκ ἐξ ἰθὺν. ἀμ.* as one term, which Calvin (without perhaps intending it) has happily expressed in his comment, *Judæi cum totâ suâ dignitate*. Instances of this construction are rare in Latin, yet such there are: e. g. Oppida *oppugnata nec obsessa sunt*. Liv. v. 12.

^p Calvin well led the way to this enlarged view of the principle which the Apostle meant to combat in *ἔργα νόμων*, when he wrote: "*Quæritur quid per OPERA LEGIS intelligat. Papistæ, ab Origene et Hieronymo decepti, tantum de umbris litem esse opinantur, immo securè definiunt; opera Legis semper interpretantur cæremonias, de cæremoniis obijciunt quæstionem motam fuisse, quod et nos fatemur; cur ergo, inquirunt, a particulari ad universalem causam transiliret Paulus? Hæc sola Origeni et Hieronymo errandi causa fuit; neque enim putabant convenire ut, quum de solis cæremoniis quærerent Pseudo-Apostoli, plus apprehenderet Paulus. Verùm non considerârunt hanc ipsam causam illi fuisse tam acriter pugnandi, quod dogma illud longiorem trahebat caudam, quàm prinâ fronte præ se ferebat. Neque enim tam molestum fuisset Paulo cæremonias servari, quàm transferri fiduciam et simul gloriam salutis ad opera. Non ergo extra causam spatiat Paulus, quum disputationem de totâ Lege instituit, tametsi de cæremoniis duntaxat digladiabantur Pseudo-Apostoli: nam ideo cæremonias urgebant, ut salutem quærerent homines in observatione Legis; quia*

2 Kings v. 13. Mark x. 17, 20. Luke x. 25, 28. xvii. 10. xviii. 12. Rom. iii. 27. iv. 2, 4, 5.

17. "Redit nunc ad Galatas; ne quis hanc sententiam contextat cum superiori, ac si pars esset orationis ad Petrum habitæ; quorsum enim his fuisset opus ad Petrum?" So Calvin; but, whether we understand St. Paul's expostulation with St. Peter to have been confined to what is set down in ver. 14, or (as is far more probable) to have extended to the end of the chapter, there is an obvious continuity in vv. 15, 16, 17, which must not be interrupted; since, if another party had been here addressed, the Apostle must have written καὶ ἡμεῖς, *even we Jews*; not καὶ αὐτοὶ, *ourselves also*—to wit, the persons just before named as ἡμεῖς. In this view of the passage we are confirmed by the opening of the following chapter. Calvin, therefore, to his *quorsum his fuisset opus ad Petrum?* has wisely added: "Etsi hoc nihil ad rem, vel minimum; ideo eligat quisque utrum volet."

Translate: *But if, as the result of our seeking our acceptance with God through Christ, we have found ourselves also to be sinners even as the rest of mankind (Eph. ii. 3), is it Christ (our having become Christians) that has ministered unto, i. e. brought us under the imputation of, Sin. Far be it from us to speak so of that Lamb of God which taketh away the sin of the world (John i. 29); that Christ in whom was God, reconciling the world unto Himself, not imputing their trespasses unto them, 2 Cor. v. 19. Why^q, it is if I build up*

scilicet cultum meritorium esse fingeant. Quare non Legem Moralem illis opponit Paulus, sed solam Christi gratiam."

^q The ellipsis to which this idiomatic version of γάρ, *nempe, nimirum*, is intended to direct the thoughts of the reader, might be supplied from Calvin's remarks on ver. 19: "non imputandum esse Christo, quod proprium est opus Legis; neque enim opus esse Christo ad exinaniendam Legis justitiam, quandoquidem Lex ipsa discipulos suos occidit; Lex ipsa nos sibi mori cogit, quum, exitium nobis minitans, nihil relinquit nobis præter desperationem. Facilior hujus loci intelligentia petenda est ex septimo capite ad Romanos. Illic enim pulchrè describit Paulus, neminem Legi vivere, nisi cui Lex est mortua; h. e. otiosa et sine effectum. Ergo, qui Legi vivunt, nunquam senserunt vigorem Legis; ne gustârunt quidem, quid sibi velit Lex: nam Lex, verè percepta, nos sibi mori cogit. Hinc peccatum [sc. peccati nostri conscientia], non autem a Christo."

again that system (of Law, not Gospel, service) which everywhere in my preaching (Rom. ii. 29. vii. 6. 2 Cor. iii. 6, 17) *I have declared to be now taken down* (Matt. xviii. 18, 19. xxviii. 20), that *I make myself a transgressor* before God; convicted, at once, and condemned by that strict tenor of Law, from which the Son of God has come to make me free; Rom. vi. 14. viii. 2. *For I*, as I once was, unredeemed (ch. iii. 13) and *under tenor of Law*—compare ὑπὸ νόμον, ch. iv. 4, 21. Rom. vi. 14: διὰ γράμματος καὶ περιτομῆς, Rom. ii. 27: διὰ τῆς ἐντολῆς, Rom. vii. 13—slain by that accusing presence of Sin within me, with which my conscience tells me the holiness of my Lawgiver, and my Judge, can make not the smallest compromise (Rom. vii. 7—17. x. 5), *have died* (ver. 20. Rom. vi. 8. Col. iii. 3) and am now for ever dead *unto Law*, that henceforth *I may live unto God*; compare Rom. vi. 11, and see note on Rom. vii. 6. “*Mori Legi* [quoad Legem] est illi renuntiare, et ab ejus imperio manumitti^r; ita ut nihil habeamus in eâ fiducia, nec vicissim nos sub jugo servitutis captivos teneat. *Vivere Deo*, interdum quidem est vitam nostram componere ad Ejus voluntatem, ita ut nihil aliud studeamus quàm nos Illi adprobare; hîc autem est *vivere vitam Dei* (ut ita loquar), quò antitheta inter se respondeant. Nam quâ ratione dictum est nos *mori Legi*, eâdem et *vivere Deo*. In summâ, admonet Paulus mortalem non esse mortem illam, sed potiùs causam melioris vitæ: Deum enim ex naufragio Legis nos suscipere, suâque gratiâ in aliam vitam instaurare. Alias expositiones omitto; mihi hæc videtur genuina esse mens Pauli.” Calvin.

20. *I have died with Christ upon the Cross* (ch. vi. 14. Rom. vi. 6), *and it is no longer I^s that live* (see note on 2 Cor. v. 16),

^r Compare Rom. vi. 7, 10, 11, 12.

^s “Comma post ζῶ, quod in vulg. edd. sensum magnopere turbat, delendum est”—Küttner has well said, but he falls short of the Apostle's νόμον ἀπέθανον, when he gives as the sense of the passage: “*Non ille ego vetus Judeus sum qui Legem Ceremonialem servat, sed Christianus;*” and still more short of ζῶ ἐν ἐμοὶ Χριστός, when he adds: “*sum Christianus, per solum Christum salutem quero. Non studeo amplius honori meo et commodis meis, sed Christum unice colo, Etique placere studeo. Vivit in nobis, quem impense amamus et colimus; quemadmodum sibi vivit, qui suis commodis unice studet.*” This is not the riches of the glory of

but Christ, the New Representative Man, who is my federal Head, sacramentally *liveth in me*—this, “after a spiritual and heavenly manner,” is my hidden and only true life, hereafter to be revealed; Rom. viii. 2, 10, 19, 23. Phil. iii. 20. Col. iii. 3, 4. 1 John iii. 2—*whilst, what life I have now in the flesh* (κατὰ σάρκα, 2 Cor. v. 16) *I live*—as a **CHURCHMAN**; a member of the true Circumcision, or **ISRAEL OF GOD**; ch. vi. 16. Rom. ii. 29. Phil. iii. 3—*in faith which rests^t on the Son of God, who loved me and gave Himself for me*. Calvin well remarks here: “Modum exprimit, qualiter *Legi mortui Deo vivamus*; quia scilicet, *insiti in mortem Christi*, arcanam inde vim, tanquam surculus a radice, haurimus. Porro *Christus chirographum Legis, quod erat nobis contrarium, cruci sue affixit*. Ergo *cum Ipso crucifixi* ab omni Legis maledictione et reatu liberati sumus: qui hanc liberationem irritam facere conatur, evacuat Christi crucem. Sed meminerimus non aliter nos solvi a iugo Legis, quam dum efficimur *unum cum Christo*; quemadmodum surculus non aliter humorem a radice trahit, quàm si in unam naturam coalescat.” Again: “Insignis sententia; **FIDELES EXTRA SE VIVERE**, h. e. **IN CHRISTO**; quod fieri nequit, quin veram cum Ipso et substantialem communicationem habeant. Nam, ut anima corpus vegetat, sic et Christus vitam inspirat membris suis.”

that mystery, **CHRIST IN US, THE HOPE OF GLORY**; Col. i. 27—it is rather its outward expression, and evidence to the world. It is our Church life, and walk of faith (2 Cor. v. 7); not that life which is *hid with Christ in God* (Col. iii. 3), and not the less *ours* (1 Cor. iii. 21—23) because it is but spiritually discerned. It is *living unto God*—“*Illi vivimus* (Küttner might have written) *quem impense amamus et colimus*”—it is not to be strengthened with might by *His Spirit in the inner man*, so that *Christ*, brought home to us by our faith, shall dwell, shall make *His abode, in our hearts*; John xiv. 16, 23. Eph. iii. 16, 17. “Plenus est Paulus talibus testimoniis, quibus asserit ita nos vivere in mundo ut in cœlo iidem vivamus; non modò quia illic est Caput nostrum, sed etiam quòd jure unionis [Joh. xvii. 21] vitam habemus cum Ipso communem.” Calvin.

^t “Hypostasim [*substratum*], quâ nititur Fides, declarat *Christi esse dilectionem et mortem*: nam inde æstimandus est Fidei effectus. Qui fit ut *vivamus* per Christi fidem? quia *nos dilexit, et seipsum tradidit pro nobis*. Perinde hoc valet ac si dixisset, Non alia Illi moriendi fuit ratio nisi quod nos diligebat: fuit igitur gratuita. Sub verbo *tradendi* includitur totus fructus qui ad nos redit ex morte Christi; neque parum energię habet *pro me*, quia non satis fuerit Christum pro mundi salute mortuum reputare, nisi sibi quisque effectum ac possessionem hujus gratiæ privatim vindicet.” Calvin.

21. *I would not* (I am anxious not to) *nullify the grace of God* in having freely *given* His Son to die for us (John iii. 16. Rom. v. 8. Eph. ii. 8. Tit. iii. 4, 5. 1 John v. 11): yet this (see Rom. xi. 6) they virtually do, who, not content to have Christ alone, would introduce other conspiring means of grace and salvation; *for if by tenor of Law* men may find *acceptance with God*, then is it *for nought* that *Christ hath died*. “*Christus gratis mortuus est*; h. e. nullum esset operæ pretium in morte Christi, nullâ mercede Christus esset mortuus. Ista enim merces est mortis Ejus, quòd peccata nostra expiando Patri nos reconciliavit. Hinc sequitur, Ejus gratiâ nos justificari; ergo non operibus. De Lege Cæremoniali Papistæ interpretantur”: sed quis non videt ad *totam* Legem patere? Perinde enim est ac si diceret Paulus, *Si promeremur ipsi justitiam, frustra Christus passus est*: nam ideo passus est, ut eam nobis acquireret; quid opus fuit aliunde nobis comparari, quod dare ipsi nobis possumus? Certè, si mors Christi *redemptio* nostra est, *captivi* eramus; si *satisfactio*, eramus *debitores*; si *expiatio*, *rei* eramus; si *ablutio*, eramus *immundi*. Itaque, e converso, qui operibus suam munditiem, suam absolutionem, expiationem, justitiam, liberationem tribuit, irritam facit Christi mortem.” Calvin—and so Bp. Shuttleworth: “The whole tenor of this passage, in fact the entire Epistle, is no less decisive against the Romish doctrine of penances, *as a means of reconciliation with God*, than it was against the Judaizing heresy of the Apostle’s days. If a mere human being can make his own personal sufferings an adequate expiation for his sins, then we may assuredly say with St. Paul that, so far as *he* is concerned, Christ’s death

“ Rident nos quum post Paulum ratiocinamur *frustrâ mortuum esse Christum, si ex operibus est Justitia*, nam pulchrâ responsione sibi videntur instructi, quum afferunt ex suis Sophistis *Christum meruisse nobis primam gratiam*, h. e. occasionem merendi; et *meritum mortis Ipsius concurrere unâ cum operum satisfactio-nibus ad quotidianam remissionem peccatorum*. Rideant igitur Paulum, ex cujus ore loquimur: ipsum enim prius refellant oportet, quàm nos. Scimus illi fuisse negotium cum hominibus qui non excluderent penitùs Christi gratiam, sed dimidium Salutis in operibus locarent. Adversus eos argumentatur: *Frustrâ mortuum esse Christum, si per Legem est Justitia*: sic agendo, nullam certe Justitiæ guttam Operibus relinquit. Ab illis nihil differunt Papistæ: liceat igitur et nobis ad eos refutandos Pauli argumentum usurpare.” Calvin.

was a superfluous sacrifice. The same argument applies to the doctrine of Purgatory. If the human soul is to expiate its own offences by its own sufferings in a future state of existence, then Christ's atonement is no longer necessary."

CHAPTER III.

1. τίς ὑμᾶς ἐβάρσκανε^a κ.τ.λ.; *Who hath bewitched you, that you do not abide in your belief of the Truth* (ch. v. 7), *you who have had Jesus Christ as plainly pictured before your eyes, as though He had been actually crucified among you?* "Qui rite Evangelii defungi ministerio volent, discant non tantum loqui et declamitare, sed etiam penetrare in conscientias, ut illis Christus Crucifixus sentiat, et sanguis Ejus stillet. Ubi tales Ecclesia pictores habet, minimè ampliùs indiget ligneis et lapideis, h. e. mortuis simulacris; minimè picturas ullas requirit." Calvin.

2. ἐξ ἔργων νόμου κ.τ.λ.; *Was it from works done after a prescribed Law^b that ye received the Spirit? or was it not from hearing in faith? Are ye so foolish? having begun after*

^a "Βασκαίνω, fascino; h. l. decipio, malis artibus in errorem induco. Τῇ ἀληθ. μὴ π., non habere fidem veræ Evangelii doctrinæ. Προγράφειν est, scriptum pictumve aliquid vel legendum vel spectandum proponere. Bauerus huic Paulino confert locum e Thuc. ii. 43, ubi omnem terram dicit esse virorum fortium sepulorum: i. e. eos ubique terrarum tam notos esse ac celebres, quàm si ibi essent sepulti. Sic Paulus dicit Christum inter Galatas cruci affixum, i. e. tam notum iis, tam in eorum animis defixam Ejus memoriam ac doctrinam, quàm si apud eos in crucem esset sublatus." Küttn.

^b In this variation of the terms of our translation of ἔργα νόμου, the slightest reflection will show that there is no departure from the view that we have lately taken of ch. ii. 16: only we have endeavoured to preserve the Apostle's antithesis of *doing* under the teaching of *Law*, and *hearing* under the influence of *Faith*—for the better understanding of which, compare Exod. xiv. 13, 14, 31. Had the question in the text been, ἐξ ἔργων νόμου ἐδικαιώθητε, ἢ ἐξ ἀκοῆς πίστεως; our free translation might still have been: *Was it from works done, and so on the score of a Law fulfilled* (Art. XVIII.), *that ye were found guiltless before God? or was it not from hearing and believing?* Compare Rom. iv. 5. x. 17.

a spiritual, are ye now for finishing after a carnal manner?—πνεύματι, *in spirit*, and σαρκί, *in flesh*, are here equivalent to adverbs (κατὰ πνεῦμα or πνευματικῶς, κατὰ σάρκα or σαρκικῶς), as in ch. v. 5, 16, 25. Rom. viii. 13.

4. τοσαῦτα ἐπάθετε εἰκῇ; “*An tantà frustrà passi estis?* sc. in persecutionibus a Judæis.” Ernesti—who adds on εἴγε καὶ εἰκῇ, Angl. *if it really is in vain*: “Hæc correctio sic capienda; *sed tamen ego non spero, seu non credo, vos frustrà esse passos; sed benignitatem Divinam vos remuneraturam esse*”—but what evidence is there, or what probability, of the Galatian Christians having *suffered persecution* from the Jews? This, we may be sure, was not the process by which too many of them had been won to Judaism. Koppe’s interpretation therefore (with Schleusner also and Wahl) is greatly to be preferred: “*Tantane vobis frustrà contigerunt beneficia?* Πάσχειν in utramque partem dicitur apud Græcos; Theocr. Id. xv. 138, τοῦτ’ οὐκ ἔπαθε, *hoc decus non reportavit*”—and, though no other example of this kind occurs in the New Testament, it certainly agrees much better with the context to translate here: *Are the many personal experiences which ye have had of the presence of God’s Spirit* (vv. 2, 5. 2 Cor. xiii. 5), *to be no better than thrown away upon you?* But it may be doubted whether to this we should add: “*since thrown away they will have been* (ch. v. 2, 4), if ye persist in your present Judaizing errors”—with Koppe, who translates: *utique enim hoc esset omni tantorum beneficiorum fructu destitui*—though εἴγε is more correctly rendered *since*, than *if* (see note on 2 Cor. v. 3, and comp. Eph. iv. 21. Col. i. 23), and the καί (“*agreeably to what I have just said*”) will equally well admit of this interpretation: *quandoquidem vel frustrà passi eritis*: comp. Hor. Sat. i. 6, 22; vel meritò.

5. *He, then, that is liberally giving you of His Spirit* (Luke xi. 13. 2 Cor. ix. 10. 1 Pet. iv. 11), *and for the further confirmation of your faith is working miracles among you* (Mark xvi. 20. Acts ii. 22. xiv. 3. xix. 11. Rom. xv. 19. 2 Cor. vi. 6, 7), *is it in consideration of prescribed duty done* (Law reduced to Practice) *that He so dealeth with you? or is it*

not in consideration of faith shown in hearing (1 Sam. iii. 9)? even as Abraham, we know from Gen. xv. 6, *believed God, and had it credited unto him for righteousness*^c; see notes on Rom. iv. 1, 21. *Ye perceive, therefore, that men of faith, they are in the truest sense sons of Abraham; and that it was in foresight of the fact of God's absolving the nations on the plea of faith* (Rom. iii. 26), *that that Scripture*^d, *IN THEE SHALL ALL NATIONS BE BLESSED, did long before now preach the Gospel unto Abraham: so that (or, and so) it is they which be of faith, that are blessed with* (even as, like sons, they walk in the steps of) *faithful Abraham*; Rom. iv. 12.

10. *For all who depend upon doing after a prescribed Law for their acceptance with God, are liable to a curse, if they fall short of the requirement of their Law.* This we know to be the condition of Man's Justification in terms of that one written Law which God hath given by Moses (John i. 17). *For it is written &c.*—see Deut. xxvii. 26, where in place of St. Paul's τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ the LXX have τοῖς λόγοις.

11. Without formally stating what each man's conscience must whisper, that *when tried by this strict letter of Law no one can possibly stand before God's judgment seat*, the Apostle abruptly turns aside to adduce another argument from Scrip-

^c "Quod ad nomen JUSTITIÆ spectat, notanda est Mosis locutio. Nam, quum dicit *Abrahæ fuisse imputatum in justitiam, quod credidit*, eo significat JUSTUM esse QUI TALIS APUD DEUM CENSETUR [Rom. iv. 6—8]. Quum autem justitiam in se non habeant homines, *imputatione* hanc adipiscuntur; quia *Deus fidem illis refert acceptam pro justitiâ*. Ergo justificari fide dicimur, non quò fides habitum aut qualitatem in nos transfundat, sed quia Deo sumus accepti. Cur autem *Fidei* tribuitur tantus honor, ut vocetur causa justitiæ nostræ? Primo sciendum est, esse causam instrumentalem duntaxat; nam, propriè loquendo, justitia nostra nihil aliud est quam gratuita Dei acceptio, in quâ fundata est nostra Salus [Tit. iii. 5]. Ergo, quum Fidei tribuimus Hominis Justificationem, non de causâ principali disputamus, sed tantum *notamus modum quo perveniunt homines ad veram justitiam*. Justitia enim hæc est merum Dei donum, non qualitas quæ in hominibus hæreat, sed fide tantum possidetur; *neque id merito Fidei, ut sit quasi debita merces*; sed quia fide recipimus quod Deus ultro donat." Calvin.

^d In strictness, that Divine promise (vv. 18, 21, 29) which not till the days of Moses was reduced to writing, and made part of SCRIPTURE; Gen. xii. 3. xviii. 18. xxii. 18. Compare ἡ γραφή, ver. 22. Rom. ix. 17.

ture. *Nay^e that through the instrumentality of Law—Moral and Ceremonial, as distinguished from that Grace and Truth which came by Jesus Christ; John i. 17—no one is found guiltless before God, is plain, because it is HE THAT IS FOUND GUILTLESS ON THE SCORE OF FAITH that SHALL LIVE before Him (Gen. xvii. 18. Hab. ii. 4); whereas Law is not a thing of faith—Law, as such (see notes on Rom. ii. 15. iv. 15, and compare ὁ δὲ μεσίτης, ver 20: ὁ δὲ κληρονόμος, ch. iv. 1), has nothing to do with Faith—but, in every case where it is made the means of Man's Justification, it is THE MAN WHO HATH DONE THESE THINGS that SHALL HAVE LIFE THROUGH THEM. See note on Rom. x. 5, and observe in confirmation of the view which, here and in Rom. iv. 15, we have taken of ὁ νόμος (as denoting Law, in the abstract, or as setting forth the principle of Law, which is not faith, but works), that of the whole Law, or Economy, of Moses (which is the meaning of ὁ νόμος in vv. 13, 17, 19, 21, and in Rom. ii. 17, 18, 20. iii. 19. x. 5), the Apostle could not have said, *The Law is not of faith*—it proposes things AGENDA, not things CREDENDA—"for had ye believed Moses," said Christ to the Jews, "ye would have believed Me: but, if ye believe not his writings, how shall ye believe My words?" John v. 46, 47. So Calvin: "Certum est Legem cum Fide non pugnare: alioqui Deus ipse sibi esset dissimilis: sed illuc semper redeundum est, Paulum loqui prout ferebat præsentis causæ circumstantia. Ergo repugnantia Legis et Fidei est in causâ Justificationis: facilius enim aquam igni copulaveris quàm hæc duo concilies, Homines fide et Lege esse justos. Lex ergo non est ex fide; h. e. rationem justificandi Hominis a Fide prorsus alienam habet."*

13. From the digression which he had made in vv. 11, 12—where, as Calvin remarks, "a contrariorum comparatione argumentatur, hoc modo: *Si fide justi sumus, ergo non ex*

^e So Küttner also: "δὲ, deinde etiam—nam aliam rationem addit Paulus priori:" but Küttner too much restricts the Apostle's ἐν νόμῳ when he translates *per observationem legis Mosaicæ*; and when he interprets ver. 12 to mean, *atqui lex (Mosaicæ) nihil præcipit de fide, nihil tribuit fidei*, he had not sufficiently attended to Luke xxiv. 25—27. John v. 46, 47. Acts iii. 22—24.

Lege. Sed fide sumus justi. Ergo non ex Lege: minorem probat testimonio Habacuc, majorem verò diversâ ratione Justificationis"—the Apostle returns now to the particular Νόμος, to which he had referred for proof of his position in ver. 10, ὅσοι ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶ: and, speaking of those Jews who had become believers in Christ (ch. ii. 16), he proceeds: *Christ hath bought us off from the curse of our Law*, justly entailed upon us by our non-fulfilment of it (Acts xv. 10, 11. Rom. iii. 9—19), *by His being made in our stead* (Isa. liii. 4—6. Rom. v. 6. 2 Cor. v. 21. 1 Pet. ii. 24. iii. 18) *an accursed thing—for ACCURSED, saith the Scripture*, is &c.: "Locus est Deut. xxi. 23 [ὅτι κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμáμενος ἐπὶ ξύλου], isque de suspensione hominis non vivi, (qualis nulla erat apud Hebræos,) sed supplicio jam ante affecti, intelligendus. Verba ipsa neque cum textu Hebraico, neque cum versione Alexandrinâ accuratè conspirant; sed sensum loci, prout eum memoria tenebat, expressit Apostolus verbis suis." Küttner.

14. *So that, in reference to the nations* (ver. 8), *the blessing of Abraham*—the being blessed after Abraham's example, as children of his faith; vv. 7, 9. Rom. iv. 3—12—*was to be realized* (1 Cor. i. 30) *in CHRIST JESUS*; i. e. in the Christian Covenant, vv. 17, 26, 29; *in such form that the means whereby we were to receive the promise of the Spirit, should be Faith*. "This promise"—in which, ver. 26 may suffice to show, the Apostle refers to THE NEW AND SPIRITUAL CREATION OF MEN IN CHRIST JESUS: ch. iv. 6. v. 5. vi. 15. 2 Cor. iii. 6, 17, 18. v. 17. Eph. ii. 10—"is not explicitly mentioned in the covenant with Abraham, but it is *implied* in the promise: *In blessing I will bless thee*; Gen. xxii. 17. And it is expressly mentioned by the Prophets, Isa. xlv. 3. [lix. 21.] Ezek. xxxix. 29. Joel ii. 28." Macknight—and so Burton, and Küttner: "ἐπαγγελία τοῦ πνεύματος pro τὸ πνεῦμα τὸ ἐπηγγελμένον." Compare Acts ii. 16—18, 33, 39.

15. ὅμως ἀνθρώπου κ.τ.λ., *even a man's covenant, when once it has been confirmed, no one* (not even though he be himself

one of the contracting parties) *sets aside, or adds new¹ conditions to*. On the word διαθήκη Calvin here remarks: "Parvi interest, quantum ad præsentem locum, *contractumne an testamentum* exponas. Alia est ratio in Epistolâ ad Hebræos, ubi Apostolus proculdubio ad testamenta alludit: hîc malim simpliciter accipere pro fœdere quod Deus pepigit; nam simile, quo pugnat Apostolus, testamento non tam propriè conveniret quam fœderi. Sequamur ergo hoc, Apostolum ab humanis pactionibus ratiocinari ad solemne illud fœdus quod Deus cum Abrahamo pepigit. Nam si illis constat sua firmitas, ut ne *superaddere* quidem liceat, quanto magis hoc inviolabile manere decet!"

16. οὐ λέγει, sc. ὁ Θεός: *it is not said*; as in those well-known Impersonal Verbs, ὕει, *tonat, it thunders, it rains, &c.* —ὧς ἐπὶ πολλῶν, *as in the case of, as applying to, many persons*—ὅς ἐστι Χριστός, *which is CHRIST*—"the son of David, the son of Abraham;" Matt. i. 1—that saving Name (Acts iv. 12) being understood here to include also "the children whom God hath given Him," Heb. ii. 13. Compare vv. 17, 24, 26—29. 1 Cor. xii. 12.

17. τοῦτο δὲ λέγω, *What I would say, then*—and have you to understand from this "argumentum a minori ad majus"—*is this* (compare 1 Cor. i. 12. x. 29. Col. ii. 4): *a covenant previously confirmed by God Himself* (Gen. xxii. 16—18. Heb. vi. 13—18) *with prospective reference to CHRIST, the Law, which was not* (did not exist) *until four hundred and thirty years² after, cannot invalidate—that it should* (i. e. *as invalidate it must, in order to, or before it can*) *destroy in it the character of a pro-*

¹ These the Greeks called ἐπιδιαθῆκαί, according to Schleusner, who refers to Joseph. Antiq. xvii. 9, 4.

² "The Apostle refers primarily to the promise made Gen. xii. 3, since from that only can the 430 years be computed. Abraham was then 75 years old (Gen. xii. 4); from thence to the birth of Isaac, which happened when Abraham was 100 years old, was 25 years; from his birth to the birth of Jacob was 60 years (Gen. xxv. 26); from Jacob's birth to his descent into Egypt was 130 years (Gen. xlvii. 9); the abode of the Israelites in Egypt was 215 years; so that in all there were 430 years, according to the Septuagint." Whitby.

mise. The emphasis of the Greek article here, as expressive of the *genus* of its predicate—τὴν ἐπαγγελίαν setting forth the nature of God's covenant with Abraham, just as τῆς πίστεως in ver. 14 the nature of the means whereby “we are accounted righteous before God;” and to the same idiom belong τὸ ὀφείλημα, Rom. iv. 4, ὁ νόμος, ὁ μεσίτης, ὁ κληρονόμος &c., as noticed on ver. 12—had not escaped Calvin, when he wrote: “Nisi *promissionem gratuitam* [not a bargain, not a *quid pro quo*; but what is essentially a *promise*] intelligas, supervacua erit sententia; nam Lex et Promissio non pugnant nisi in causâ Justificationis, quòd illa hominem justificat opum merito, hæc gratuitò justitiam donat.”

18. εἰ γὰρ ἐκ νόμου κ.τ.λ. This verse depends upon some such suppressed clause after οὐκ ἄκυροί, as we have already suggested—ἀκυροῦσι δὲ οἱ ἐκ νόμου κληρονόμοι (Rom. iv. 14)^h—*for if the inheritance* (Rom. iv. 13) *be of Law*, legally earned and awarded as virtually amounting to a debt (Rom. iv. 4), *it ceases to be of promise: yet it was in the form of a promise that God freely gave it unto Abraham.*

19. τί οὖν ὁ νόμος; *What, then, was the object of the Law?* i. e., as is plain from the words διαταγὰς δι' ἀγγέλων δ. χ. μ., the whole Law or Economy of Moses—and so Calvin: “Notandum est Paulum non tantùm de Lege Morali loqui, sed de toto Mosis ministerio, quod quidem Mosis erat proprium. Id autem erat, præscribere vivendi regulam et cæremonias quibus se in Dei cultu exercerent, promissiones deinde adjungere et minas. *Quod autem multæ promissiones de gratuitâ Dei misericordiâ et de Christo inclusæ sunt illic, quæ ad fidem pertinent, hoc est quasi accidentale, quoad Legis cum doctrinâ*

^h “Ne cavillarentur adversarii, quod docebant, id minime spectare ad solvendum aut abrogandum Dei fœdus, anticipat omnes tergiversationes, asserens hæc esse contraria, *Salutem ex Lege, et ex promissione, nobis obtinere.* Quis hoc de solis cæremoniis audeat exponere, quum generaliter comprehendit Paulus quicquid gratuitæ promissioni repugnat? Minimè ergo dubium, quin omne genus opera excludat.” Calvin—who refers to this very passage of the Epistle to the Romans, εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκίνηται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία: Angl. *the principle of Faith is rendered inoperative, and the essential character of a Promise destroyed.*

Gratiæ comparisonem. Memineris hanc esse summam quæstionis, Cur factâ promissione demum supervenit Moses cum novâ illâ pactione, QUI FECERIT HÆC VIVET IN IPSIS: MALEDICTUS AUTEM QUI NON IMPLEVERIT OMNIA? an, ut aliquid melius et perfectius afferret?"

Ibid. τῶν παραβ. χ. π. *Because of the multiplied transgressions*¹ of moral duty (Rom. i. 21, 32. v. 13, 14, 20) it was added to God's promises (ver. 21), as a covenant that should endure until the coming of the Seed unto which the promise is (ver. 29. Acts ii. 39), and as such under the attestation of Angels (see on Rom. ii. 27) was placed in the hand of a Mediator—i. e. first of Moses, who unto the fathers of Israel in the wilderness, and subsequently of the Mosaic Dispensation, which unto their children who went in and possessed the typical land of promise, was virtually what THE CHURCH is¹ "in these last days" in which "God hath spoken to us

¹ Calvin takes a further, and more profoundly theological, view of this text. "Multiplex est Legis usus, sed Paulus eum solum attigit, qui præsentī causæ serviebat. Neque enim illi propositum erat disserere, quot modis Lex prosit hominibus: cujus rei monendi sunt lectores. Video enim plerosque hallucinari, quòd nullam aliam Legis utilitatem agnoscunt quàm quæ hic notatur. Atqui Paulus ipse alibi præcepta Legis accommodat ad doctrinam et exhortationes. Non est igitur plena hæc definitio de usu Legis, ac perperam faciunt qui nihil aliud agnoscunt in Lege. Quid autem hoc significat, *Transgressionum causâ*? Sic quidem etiam Philosophi loquuntur, quòd Lex coercendis maleficiis sit condita: sic habet vetus proverbium, Ex malis moribus ortas esse bonas leges. Verùm altior est Pauli sensus, quàm verba præ se ferant. Legem enim latam fuisse intelligit ut *transgressionem palam faceret*, eoque modo homines cogeret ad agnitionem sui reatûs. Nam ut naturâ sibi facile ignoscunt, nisi urgeantur a Lege, sopitas habent conscientias. Venit igitur Lex quæ dormientes expergeret; hæc vera est ad Christum præparatio. Meminerint lectores, non philosophicum aut politicum esse hoc dictum Pauli, sed finem Legis notari qui semper fuerit mundo incognitus." See Rom. ii. 4. iii. 31.

¹ The reader needs not to be told that this is not the received interpretation of Acts vii. 38, οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδίδεκεν λόγια ζῶντα δοῦναι ἡμῖν: but admitting even that our Translators, despite of there being no Article to connect ἐν τῇ ἐρήμῳ with τῇ ἐκκλησίᾳ as its substantive, did well to render these words *the Church in the Wilderness*—as no inappropriate description of God's typical Israel—what are we to make then of τῶν πατέρων ἡμῶν, which must be identical with τῆς ἐκκλησίας (τῆς) ἐν τῇ ἐρήμῳ? and why should Stephen, who had just before said of Moses and the Israelites, οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα . . . ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα (ver. 36), have thought it necessary to add the words now

by His Son." The Law, as Schöttgen has shown—compare also Lev. xxvi. 46—is often said by the Rabbinical writers to have been given "by the hand of Moses as mediator;" and a comparison of Heb. viii. 6, with Acts iii. 22—25. vii. 37, 38, may suggest a few reflections on "the means of grace," which by God's goodness we have now, as ancillary to "the hope of glory" (Rom. v. 2).

And first, was the giving of the Law solemnly sanctioned and enforced by the attesting presence of "the Lord with ten thousand of His Saints?" Deut. xxxiii. 2. Heb. ii. 2. It was *under the attestation* also of *Angels* (Acts i. 10, 11) that the men, in whose hands our Immanuel had placed the announcement of the terms of our reconciliation with Him (2 Cor. v. 19), received that "hope of our calling of God"—"to look for His Son," namely, as He will one day be revealed "from Heaven"—whereby we are now distinguished, as God's covenant-people, from all who are "aliens from the polity of Israel and strangers to the covenants of promise;" Eph. i. 18. ii. 12. Phil. iii. 20. 1 Thess. i. 10. Rom. viii. 24, 25. Again, was it through the intermediate agency and means (1) of the personal ministry of Moses, and his assistant Elders; Numb. xi. 16, 17—(2) of the distinctive Covenant of Circumcision, and of the Letter, which Moses gave them;

under consideration! unless by *ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ* he meant still further to set forth the Divine grace and commission of Moses, who was not only enabled, as a Prophet, in exact terms to describe the coming "day of Christ" (ver. 37); but who, as the sole medium of communication between those who came with him out of Egypt and the Angel of God's presence with them in the wilderness—the sole depository at that time of the Spirit of the Lord (Numb. xi. 17, 25, 29), and, in that Law which he gave to the Jews, the one accredited witness and keeper of "the living oracles of God," thereby committed to them (John v. 46, 47. vii. 19. Acts xv. 21. Rom. iii. 2. 2 Cor. iii. 15)—was virtually THE CHURCH into which they were baptized (1 Cor. x. 2) as "Israel, God's first-born," who in the main should be ever with Him (Luke xv. 31. Rom. xi. 28, 29), and eventually inherit all that He has prepared for them that love Him. And this we know not how to express better than by translating *ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ*, who was virtually what THE CHURCH now is—agreeably to a frequent Scriptural use of *γίγνομαι*, as applied to any thing manifested or manifesting itself on the part of God; whilst with *ἐν τῇ ἐκκλησίᾳ*, *Ecclesiastically*, or in CHURCH fashion, we may compare *συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ*, Angl. when you meet together as God's Church and People; 1 Cor. xi. 18—which interpret by *Ib id.* i. 10, 11.

John i. 17. vii. 19, 22. xix. 7. Rom. ii. 27. 2 Cor. iii. 6—that “Israel after the flesh” was *kept* as God’s Israel; yet *under* the grasp of *Law* (ver. 23), with but rare glimpses, under the teaching of their Prophets, either of the higher and spiritual object of their significant Ritual, or of the Grace and Truth which should come, not to destroy, but to fulfil it? It is through faith in this now disclosed “mystery of Christ,” that *we*, in “this grace wherein we stand” as the true and spiritual Israel, “are kept by the power of God unto salvation, ready to be revealed in the latest among those seasons which the Father hath appointed in the exercise of His own power,” Mark xiii. 32. Acts i. 7. Rom. i. 16. 1 Pet. i. 5. And was that servile obedience unto the letter of the commandment to continue until the manifestation of those “sons of God,” who “worship God in spirit, and glory in Christ Jesus, and have no confidence in any thing outward in the flesh?” Rom. ii. 28. Phil. iii. 3. Even we ourselves, who have the first-fruits of the Spirit (Rom. viii. 23. James i. 18), sigh often for, what in patient perseverance we must wait for—the redemption of the mortal body which still withholds us from what is eventually to be the glory of the children of God.” Was it, again, *because of the transgressions*—(1) to *restrain* them, lest haply all flesh had once more corrupted his way upon the earth; Gen. vi. 12: (2) to *make* them *known* and *felt* by the transgressors of Law (ch. ii. 18. Rom. ii. 27. vii. 9), and so to convict the whole world of being unquestionably guilty before God; Rom. iii. 19—that the “holy and just and good” Law or Economy of Moses was given, as a connecting link between the Divine Promise made to Abraham, and that new and spiritual service in which it was to be realized unto them who, like him, should believe? ver. 22. It is *for our Justification*; Rom. iv. 25. v. 15, 18—(1) to set forth “*the abundance* of the grace, and of the free gift of righteousness,” which is offered to those who will accept of it on the prescribed terms of Repentance and Faith; and so (2) to further the great work of Man’s final Redemption both in body and soul (Rom. viii. 23. Phil. iii. 21), by causing God’s method of Justification, *designed* as it is *for all men*, to be *felt* and appreciated and *brought home to all*; Rom. iii. 22

—that, even in our stronghold of Salvation, we still are “prisoners of Hope” (Zech. ix. 12. Rom. viii. 24, 25. Gal. v. 5. 1 Thess. v. 8. Tit. iii. 7. James v. 7, 8. 2 Pet. iii. 14, 15); we have not yet attained the end of our faith, nor are we already perfect in love; but we have need of patience, and of using all diligence both to make our own calling and election sure, and to let our Christian light so shine before men, as that others also shall be led after our example to glorify our Father which is in Heaven.

The Christian Church, then—charged with the saving Grace and Truth which came by Jesus Christ, even as the Jewish Polity was with the condemning Law of God, as given by Moses—is still an anticipation and an earnest of good things to come (Rom. viii. 28. 1 Cor. ii. 9. Heb. ix. 11); a means of grace to be used, and to be accounted for; not idly boasted of, and too confidently rested on, as an end; Rom. ii. 17. It is a *mediator* between the now reconciled God and Father of our Lord Jesus Christ, and the “many more children” who through its ministering grace shall be brought to believe on Him, and through Him find access in One Spirit to the Father; ch. iv. 27. Eph. ii. 17, 18. But, in the nature of things, *a mediator is not representative of one party*, but of two. However adequately, however Apostolically THE CHURCH, as outwardly organized and established in any country, may not only teach and preach, but stand now before men as the acknowledged emissary and representative of CHRIST JESUS (1 Cor. xii. 12. 2 Cor. v. 20. Gal. iv. 14); still are there those “other sheep,” to be brought home to the “One Fold under One Shepherd,” for whom God in the Kingdom of His dear Son hath so provided, that “*not without us* (might they say) shall the number of His elect be accomplished;” Heb. xi. 40. And so, in the adorable Person of our Redeemer—who, by His one oblation of Himself once offered, hath made the members of His mystical Body (how many soever they be) completely clean in Him; John xiii. 10. Eph. v. 26. Col. ii. 10. Heb. x. 14—the Apostle exhorts Judaizing Christians in every age to contemplate, not so much now “the High Priest,” as “the Apostle of our profession;” through whom we in the Church have received of His grace

and commission to bring all nations to believe in Him and be saved; and like whom, we are to be "faithful unto Him who hath appointed us, as"—to return now to the text from which we have been digressing—"Moses also was faithful," not merely in serving the good pleasure of God unto his own age and nation, but in an enlarged and prophetic view of "all His house" (Heb. iii. 1, 2); i.e., of **THE CHURCH OF THE LIVING GOD**, the well-grounded earthly pillar of the Truth: 1 Tim. iii. 15.

20. *Now a Mediator*, as the very name implies, *belongs not to one party only, and God is but one party*—we must then look for *another*, and (as we might naturally expect it to be) a yet *more highly favoured* party between whom, and the God of their fathers, Moses and the people "baptized into Moses" should intervene. This the Apostle should have added, for the complete elucidation of his argument—and here too, like St. Peter and like St. Stephen (Acts iii. 22, 23. vii. 37), he might have noticed the express testimony which Moses had borne to Christ; and argued, as in Heb. iii. 5, "Moses verily was faithful in all God's Household, as a servant; but Christ, as a Son, over His own Household"—but, as his manner was, he merely glances at the additional argument for a *tertium genus* to follow the Dispensation of the Law, which the mention of Moses as a *mediator* had incidentally suggested to him; and then returns, as from a digression in vv. 19, 20, to ask: *Is it to be inferred, then*, from the direct opposition in which (in ver. 18) I have set Law against Promise, *that the Law is in any sense against the Promises of God?* *Far be it from me* to assert this of two Covenants (the Patriarchal and Mosaic) which, each in its own peculiar operation and order, are alike from God. I have told you what gave *the Law* its incidental introduction into, and purely intermediate and subservient place in, the development of "the eternal purpose which God hath given effect unto in Christ Jesus, our Lord"—(see Eph. iii. 11, and compare note on Rom. v. 20)—and now I tell you that that great revealed mystery, whereby God may still be just, and yet forgive the Sinner (Rom. iii. 21, 26), *has nothing to do with the principle of LAW*;

it was planned *before* the Mosaic Covenant (which was framed upon that principle) was given, and takes no account of any atoning works that on our own part we have done; Luke x. 29. xviii. 9. Tit. iii. 5. It is of the goodness only, the pure "philanthropy of God our Saviour," that we find ourselves released from "all that debt," which our conscience (inwardly "consenting unto the Law of God, that it is good") tells us that no amount of service, that *we* could pay, might ever have availed to blot out as redeemed. And so, that which (as being *at Law* our Adversary) God has to exhibit against us, virtually in our own hand-writing, yet as it were engrossed in formal codes of Law (Col. ii. 14), really makes *not against*, but *for*, the just operation of the Promise in favour of "the man that worketh not, but believeth on Him that freely forgiveth the ungodly;" Rom. iv. 5. This it was, in fact, for which this ancillary Covenant was given—this the higher purpose of God's Providence, which it was intended and well adapted to subserve—to move men, from "the Letter that killeth," to flee for refuge to "the Spirit that giveth Life."

For if LAW had been given, as that^k which should have power to make men live, then indeed the Justification of Man (Rom. i. 17. iii. 21. x. 3, 6) would have been suspended upon LAW; i. e. on his DOING such and such things, in order to inherit Eternal Life. But is this the true state of the case? No! the Scripture, establishing as it does the conclusion that all the world lay under the imputation and guilt of Sin, precludes us from coming to any other conclusion than this—that

^k The exact rendering of the words εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι—which the presence of the Article warns us not to translate as in the received Version: *for if there had been a law given which could have given life*—would be: *for if that which should have power to give (spiritual) life had been given in the form of LAW, i. e. a prescribed Rule of living.* Compare John iv. 22. Acts iv. 12: ἡ σωτηρία, and τὸ δεδομένον, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

Calvin remarks upon this verse: "Primâ facie diceretis hanc sententiam alienam esse a contextu, nec quicquam valere ad solutionem quæstionis; sed non est ita, tunc enim Lex adversaretur Promissionibus, si vim haberet justificandi; essent enim duæ rationes contrariæ Hominis justificandi, et veluti duæ viæ inter se dissidentes ad consequendam Justitiam. Paulus autem hoc adimit Legi: *Ego, inquit, concederem acquiri Justitiam ex Lege, si illic Salus inveniretur. Sed quid? Conclusit Scriptura omnia sub peccatum.* Scripturæ nomine potissimum Legem ipsam designat: ea includit omnes mortales sub reatum: ergo Justitiâ ipsos spoliât potius quam donet."

the Promise, suspended (not upon what men should *do*, to be saved ; but simply) *upon faith in Jesus Christ, was given to* (the children of *the faith of Abraham*, i. e. to) *such as should believe*¹. See note on Rom. xi. 32, and compare with ἐκ πίστεως (subjoined here to ἡ ἐπαγγελία, as there to Θεοῦ δικαιοσύνη) Rom. i. 17 : and with the conclusion here deduced from the language of Scripture, Rom. iii. 19 : ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

23. πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, *But before that the Covenant of Faith came*—ἡ πίστις, that Divine dispensation^m under which we walk by faith, and not by sight (ch. ii. 20. 2 Cor. v. 7) ; the better Covenant established on better promises (Heb. viii. 6) ; as distinguished from ὁ νόμος, the Covenant of works, whose principle is (ver. 12) *THE MAN THAT DOETH THEM SHALL LIVE IN THEM—we were kept*, both Jews and Gentiles, *under Law* : Rom. i. 20. ii. 14. iii. 9. v. 20.

Ibid. συγκεκλεισμένοι εἰς τ. μ. π. Elsner would place a comma after συγκεκλ., so as to connect it rather with ὑπὸ νόμον ἐφρουρ., than with what follows. But it is in the highest degree improbable that the Apostle would use the participle here in any other than that most expressive sense, in which he had used the verb in the immediately preceding verse. We understand his meaning, therefore, to be : *precluded from all escape* from our Law, whether of Natural or of Revealed Religion, *but to the system of Faith that was yet to be revealed*. So that, whether Jews or Gentiles (see ch. iv. 3), *the Law* under which we have severally lived *has virtually*ⁿ

¹ More literally : *Scripture hath put all the world conclusively under Sin, so as for the Promise to be held to have been given &c. : so as for us to* (i. e. constraining us to) *conclude that the Promise was given &c.* : “ἵνα here implies, not the cause, but the consequence ; as in many places, Mark iv. 22. John ix. 39. x. 17. Rom. xi. 11, 32. Gal. v. 17. 1 John ii. 19.” Burton.

^m So Calvin : “*Fides significat revelationem plenam eorum quæ latebant sub obscuritate umbrarum Legis : neque enim Fidem adimit Patribus, qui sub Lege vixerunt. Quum dicit conclusos fuisse sub fidem quæ erat revelanda, testatur his verbis, participes fuisse ejusdem fidei qui sub Legis custodiâ erant. Neque enim Lex a Fide eos arcebat, sed ne vagarentur extra septa Fidei retinebat.*”

ⁿ γέγονεν, *has had its operation, and so made itself felt as &c. &c. : has proved to be, has been in effect*—compare the similar use of γενόμενος, Acts vii. 38, as noticed in foot-note (j), p. 36.

been our Pedagogue (Boy's-conductor) unto Christ, that our Justification might be of Faith—or in plainer terms, that it might be on the plea of faith, that we should be held guiltless by the reconciled God and Father of our Lord Jesus Christ.

From the mention of the Mosaic covenant, as added to the Patriarchal or Messianic because of the transgressions which made it needful for the Eternal Father so to watch over what should gradually unfold itself as THE CHURCH, the true Israel and Elect of God—and of there being no refuge, to which the awakened Conscience can flee from the pressure of LAW (Rom. vii. 8, 9) but only to the Hope which God's free mercy holds out to such as freely trust in Him for Salvation—the transition was easy in the mind of the Apostle to speak of the elementary knowledge of God which the Heathen world had (ch. iv. 3. Rom. i. 19, 32), and more particularly of the ancillary covenant (ch. iv. 24, 25, 31) under which the Jews were placed, as παιδαγωγὸς ἡμῶν εἰς Χριστόν: the common version of which words, *our Schoolmaster unto Christ*, falls very far short of conveying to the English reader that just conception of the office and character of the Grecian Παιδαγωγός, which modern scholarship has supplied^o, and

^o "ΠΑΙΔΑΓΩΓΟΣ (παιδαγωγός), a tutor. The office of Tutor in a Grecian family of rank and opulence was assigned to one of the most trustworthy of the slaves. The sons of his master were committed to his care on attaining their sixth or seventh year, and remained with him till they attained the age of puberty. His duty was rather to guard them from evil, both physical and moral, than to communicate instruction, to cultivate their minds, or to impart accomplishments. He went with them to and from the School, or the Gymnasium; he accompanied them out of doors on all occasions; he was responsible for their personal safety, and for their avoidance of bad company. The formation of their morals by direct superintendence belonged to the παιδονόμοι, and their instruction in the various branches of learning to the διδάσκαλοι, whom Plato, Xenophon, Plutarch, and Quintilian expressly distinguish from the παιδαγωγοί. These latter even carried the books and instruments which their young masters required for studying under the sophists and professors." *Class. Dict. of Antiquities*, p. 678. Hence the Poet Horace's pleasing reminiscences of his illiterate father's affectionate care of him in his boyhood:

"Ipse mihi, custos incorruptissimus, omnes

"Circum doctores aderat. Quid multa † pudicum

"(Qui primus virtutis honos) servavit ab omni

"Non solum facto, verum opprobrio quoque turpi."

Sat. i. vi. 81—4.

which shows us how singularly happy the Apostle is in this illustration—as naturally springing out of the preceding ὑπὸ νόμον ἐφρουρούμεθα κ.τ.λ.: *we were under the safe keeping of Law, and there was no escape from it, otherwise than by going whither it was expressly commissioned to lead us*^p, as it makes for the conclusion he is aiming to establish: “We are now, in the adult Church of God, no longer led as children by the hand of a confidential servant—we are now as One Man in Christ Jesus, and walking (as such) by faith and not by sight, He is not ashamed to call us brethren; and so are we Abraham’s seed, and joint-heirs with him of the Promise; children of no ancillary Covenant, but of the free;” ch. iv. 31. Acts iii. 25.

27. ὅσοι γὰρ εἰς Χρ. ἐβαπτ. Χρ. ἐνεδύσασθε. “Quo res major est ac sublimior, nos esse *filios Dei*, eo magis remota est a sensu nostro, difficiliùsque persuadetur. Itaque breviter admonet, qualis nobis sit conjunctio vel potius unitas cum Filio Dei; ne dubitemus id, quod habet proprium, nobis communicari. Utitur similitudine vestis, cum dicit Galatas *Christum induisse*; sed intelligit Christo sic esse insitos, ut coram Deo nomen ac personam Christi gerant, atque in Ipso magis quàm seipsis censeantur. Trita est ista vel metaphora,

P At every risk of wearying our readers, we must here find room for Calvin’s admirable comment upon what in the above note we have spoken of as “the pressure of Law.” “Lex, manifestando Dei justitiam, illos propriæ injustitiæ coarguebat. Nam in præceptis Dei, tanquam in speculo, intueri poterant quàm procul abessent a verâ justitiâ: ita admonebantur quærendam alibi esse justitiam. Idem officii habebant promissiones Legales. Nam debebant ita cogitare: Si vitam operibus consequi non aliter potes quam Legem implendo, tibi nova alia ratio quærenda est; nunquam enim patietur tua infirmitas eò te conscendere. Ex adverso urgebant minæ, ut effugium quærerent iræ ac maledictionis Dei; immò non sinebant ipsos quiescere, donec stimulassent ad expetendam Christi gratiam. Eodem tendebant omnes Cæremoniæ: quorsum enim sacrificia et ablutiones, nisi ut in assiduâ sordium et damnationis meditatione exercerentur? Jam verò, qui suam immunditiem cernit ante oculos, cui mortis suæ imago in animali innoxio proponitur, is quomodo securus dormiet? quomodo non movebitur, ut ad remedium suspiret? Et sanè non tantum ad terrendas et humiliandas conscientias valebant cæremoniæ, sed ad erigendas etiam in fidem venturi Redemptoris. In totâ cæremoniæ pompâ quicquid oculis ingerebatur, id quasi notam Christi impressam habebat: denique nihil aliud erat tota Lex quàm multiplex exercitii genus, quo cultores *manu ducebantur ad Christum*.”

vel similitudo, sumpta e vestibus, et de eâ alibi dictum est. Ceterum videtur infirma ratio, *Christum induisse, quia sint baptizati*, quantum enim abest quin Baptismus sit in omnibus efficax? Est etiam hoc absurdum, quod ita alligaretur signo externo gratia Spiritûs Sancti. Ergo tam perpetuâ Scripturæ doctrinâ quàm experientiâ redargui posse videtur hoc dictum.

Respondeo, Paulum de Sacramentis bifariam solere loqui. Dum negotium est cum Hypocritis qui nudis signis superbiunt, tum concionatur quàm inanis et nihili res sit externum signum, et in præposteram fiduciam fortiter invehitur. Quare? non respicit Dei institutionem, sed impiorum hominum corruptelam. Quum autem Fideles alloquitur qui rite utuntur signis, illa tunc conjungit cum suâ veritate quam figurant. Quare? neque enim fallacem pompam ostentat in Sacramentis, sed quæ externa cæremonia figurat, exhibet simul re ipsâ. Hinc fit ut veritas, secundum Dei institutum, conjuncta sit cum signis.

Si quis hîc quærat, Ergone fieri potest hominum vitio ut Sacramentum *non sit* quod figurat? Responsio est facilis, nihil Sacramentis derogari per impios quin suam naturam et virtutem retineant, quamvis ipsi nullum sentiant eorum effectum. Sacramenta enim bonis perinde ac malis Dei gratiam offerunt, nec fallaciter promittunt Spiritûs Sancti gratiam. Fideles, quod oblatum est, recipiunt; impii respuendo faciunt quidem ut sibi nihil prosit quod erat oblatum, quin Deus sit fidelis et verax Sacramenti significatio, facere nequeunt. Proinde non immeritò Paulus, dum Fideles alloquitur, illos *in Baptismo Christum induisse* dicit; quemadmodum ad Romanos, cap. vi. 5, dicit nos *insitos esse in Ejus Mortem, ut Resurrectionis etiam simus consortes.*" Calvin.

28. *No distinction is there here of JEW and GENTILE, no distinction of BOND and FREE, no MALE and FEMALE; for ye that have been baptized into Christ (ver. 27. Rom. vi. 3) are all One Man in* (i. e. so far as ye are living members of) *Christ Jesus: compare 2 Cor. v. 17. On οὐκ ἐνι ἄρσεν καὶ θῆλυ*, Macknight well observes: "Under the Law, males had greater privileges than females: for males alone bare in their bodies the sign of God's Covenant; they alone were capable

of the Priesthood, and of kingly power ; and heritages belonged to them preferably to females in the same degree." In Heathen countries, he might have added, the social condition of the female was still more degraded.

29. ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ. "Non ideo hoc addidit, quia potius sit esse Abrahæ filium quàm Christi membrum, sed ut retundat Judæorum superbiam, qui suâ prærogativâ gloriabantur quasi soli essent DEI POPULUS, nihil autem præstantiam habebant quam *genus Abrahæ*. Ideò hanc ipsam præstantiam communem facit omnibus qui in Christum credunt. Observa autem semper relativè *fidem* cum *promissione* jungi." Calvin. Translate accordingly: *and so, if ye be Christ's, then ye* (ὅμοιως)—*be ye Jews or Greeks, be ye bond or free—are Abraham's seed, and heirs on the ground (or footing) of Promise*: ye rest your hope of Eternal Life, not on works of righteousness that ye yourselves have done, but on the covenanted mercies of that God that can neither deceive nor be deceived ; compare Tit. i. 2 : iii. 7, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου.

CHAPTER IV.

1. ὁ κληρονόμος. "Seeing the Apostle in the close of the preceding chapter declared that all who have *put on Christ*, whether they be Jews or Gentiles, are Christ's brethren and heirs according to God's promise ; it is evident that in this chapter, when he speaks concerning *the Heir*, and describes the treatment which by his father's appointment he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs ; but must comprehend the Gentiles also, describing their condition under the discipline of the Law of Nature ; ver. 8. In like manner, the persons *in bondage to the elements of the world* (ver. 3) and those *under Law* who are said to have been *bought off* by Christ (ver. 5), must be Gentiles, as well as Jews ; because Jews and Gentiles alike were under the discipline of LAW. And, having been bought off by Christ (ch. iii. 13), they were both

of them after His death placed under the Gospel Dispensation, which is the Discipline of Sons." Macknight.

2. *But is under guardians and governors (or managers) of his heritage, until the time appointed by his father, as that when he shall be held to be of full age, and have supreme charge and authority over it.* "Ἐπίτροπος, *cui cura alicujus commissa; præfectus quisque, h. l. pædagogus. Οἰκονόμοι, curatores; servi senes, quibus non tantum filiorum disciplina, sed et rei familiaris cura credita erat ab hero. Προθεσμία (ἡμέρα) tempus præfinitum.*" Küttn.

3. οὐτῶ καὶ ἡμεῖς, *so we also*—the Church and true Israel of God, who in Christ are GOD'S FIRST-BORN and (as such) HEIR OF ALL THINGS; Exod. iv. 22. Psal. lxxxix. 27. Rom. iv. 13. viii. 29. 1 Cor. iii. 21—23. Eph. i. 21, 22. Heb. i. 2—*when*, in respect of our election of God (Rom. viii. 33. xi. 7. Col. iii. 12. 1 Thess. i. 4. 2 Thess. ii. 13) *we were yet an Infant People in His sight, &c. &c.*

The wonderful continuity and identity of this living Body of Heavenly Witnesses on the earth (οἱ ἐπουράνιοι, 1 Cor. xv. 48. 2 Cor. iv. 11. Eph. i. 12. Phil. iii. 20. Heb. xi. 13—16)—which the Apostle here is contemplating retrospectively, as it existed before the coming of Christ; as elsewhere prospectively, ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, 1 Thess. iv. 15, 17. 1 Cor. xv. 52—has called forth some interesting observations from Calvin. "Primò hinc colligimus, ejusdem hæreditatis spem fuisse Patribus sub Veteri Testamento, quam hodie habemus; quia ejusdem adoptionis participes fuerunt. Non enim (quemadmodum somniant fanatici quidam, et inter alios Servetus) in hoc tantum electos fuisse a Deo Paulus docet, ut nobis aliquem Dei Populum figurarent, sed ut nobiscum essent filii Dei: et nominatim testatur, non ad eos minus quam ad nos pertinere spirituales benedictionem Abrahæ promissam. Secundò colligimus, in externâ servitute nihilominus liberas fuisse ipsorum conscientias; neque enim Mosem, Daniele, pios omnes Reges, Sacerdotes ac Prophetas, et totum chorum Fidelium impediēbat adstrictio servandæ Legis quin spiritu essent liberi. Ergo

jugum Legis ita in humeris portabant, ut libero interea spiritu Deum colerent; præsertim verò, de gratuitâ peccatorum remissione edocti, conscientias haberent a peccati et mortis tyrannide solutas. Inde constituendum est, eandem sæpè fuisse doctrinam, et verâ fidei unitate nobiscum fuisse conjunctos; unius etiam Mediatoris fiduciâ nobiscum fretos, Deum patrem invocâsse, et eodem Spiritu fuisse gubernatos. His omnibus consentaneum est, discrimen inter nos et veteres Patres non in substantiâ esse, sed in accidentibus: nam, quæ præcipua sunt in Testamento vel Fœdere, in iis convenimus; cæremoniæ et totum illud regimen, in quibus differimus, sunt quasi accessiones." Compare Matt. xiii. 17. Luke x. 24, and the Seventh Article of our Church.

Ibid. τὰ στοιχεῖα τοῦ κόσμου*. "By the *elements of the world* the Apostle meant the Law of Moses, and the different forms of Religion which prevailed among the Heathen. These, here and in Col. ii. 8, he calls *elements*, because they contained only some of the first principles of Religion [comp. Heb. v. 12]; and *elements of the world*, because these first principles, in some shape or other, have entered into all the religions of the world. Nor need it be thought strange, that under this general term he should have included the institutions of Moses, and classed them with the Heathen religions. For, however much the institutions of Moses might excel the rites of Heathenism in respect of their Divine original; and of the knowledge of a real atonement for Sin, to be made by the sacrifice of Christ, exhibited in the types and figures of the Law; and of the knowledge of men's duty as subjects of God's moral government, given in its precepts; still the Law of Moses afforded the Sinner no better hope of pardon, than did the Heathen religions. Like the Law of Nature, it required a perfect obedience to all its precepts, under the penalty of Death: consequently, it subjected every sinner to *die without mercy*. It prescribed no better sacrifices and purifications than the Heathen religions: consequently *it could not cleanse the conscience* of the sinner from the guilt

* "στοιχεῖα τοῦ κόσμου, *lex cæremonialis*. Sic dicitur, quia se habet ad scientiam Evangelii, ut elementa literarum ad scientiam ipsam." Kütt. See further on Col. ii. 8.

of Sin. It afforded no assistance to enable men to obey its requisitions: in short, it was as incapable of *saving sinners*, as any of the Heathen religions whatever. The Apostle, therefore, justly classes it with them in this argument; more especially as its rites were of the same nature with the rites of Heathenism. And hence he represents the Judaising portion of the Galatians as *turning back again to the weak and beggarly elements* under which they had formerly been in bondage.

“The state of mankind, again, under the elements of the world the Apostle terms *bondage*, because the rites, by which both Jews and Gentiles endeavoured to obtain pardon, were not only ineffectual, but intolerably burdensome and expensive. Nevertheless it was needful to keep mankind for many ages under that bondage; especially as the very inefficacy of their religious rites constrained the more thoughtful and intelligent Gentiles to lead virtuous lives, as the best means in their power for obtaining the favour of God; and to trust to His mercy, of which they had some intimation in their most ancient traditions. In like manner, the inefficacy of the Mosaic rites no doubt led the more considerate Jews to seek God’s favour by piety and virtue rather than by ritual services^b, and to trust for pardon to the mercy of God made known to them in His covenant with their progenitor Abraham, whose faith God counted to him for righteousness. Thus both the Heathen superstition and the Law of Moses were, as the Apostle affirms in ch. iii. 24, *Pedagogues* [conductors of such as were *God’s children*, willingly submitting themselves to be led by them] *unto Christ*.” Macknight.

4. *γενόμενον ἐκ γυναικός*, *born of a woman*^c;—Gen. iii. 15. Isa. vii. 14. Mic. v. 3. Matt. i. 23. Luke i. 31. ii. 7. Rom. i. 3. xv. 8—*born under Law* (so the Apostle enlarges upon the word *γενόμενον*: compare Heb. ii. 14—18) *that He might buy off them*—“Jew first and Gentile also;” Rom. ii. 6—16. xv.

^b See Matt. ix. 13. xii. 7. xxiii. 23.

^c “*γενόμενον ἐκ γυναικός*, *ἡ ἐκ τοῦ*, pro *γενόμενον ἀνθρώπον*: *γενόμενον ὑπὸ νόμον* ad natales Judaicos est referendum, id q. *γενόμενον Ἰουδαῖον*.” Küttl.

9—12—that were under Law^d; to the end that we might receive thereby the long promised grace of standing to God in the New Covenant *relation of Sons*: compare Exod. iv. 22. Hos. xi. 1. 2 Cor. vi. 18. Heb. viii. 10—13. “De adoptione suâ sub Veteri Testamento certi erant Patres, sed nondum jure suo ita plene fruebantur. Hic ergo *adoptio* capitur, sicuti Rom. viii. 23, *redemptio*, pro ipsâ possessione^e. Nam sicuti ultimo die percipiemus redemptionis nostræ fructum, ita nunc percipimus fructum adoptionis cujus sancti Patres ante Christi adventum compotes non fuerunt.” Calvin—who adds on ver. 7: “*Filii Dei* etiam veteres fuerunt, et *hæredes per Christum*; sed nos aliter, quia præsentem habemus Christum, ideoque Ejus bonis fruimur.”

8. ἐδουλεύσατε τοῖς μὴ φύσει οὔσι θεοῖς, *ye served them that are not really gods*, but objects of men’s adoration, without being possessed of essential Godhead; sc. δαίμονιοις καὶ οὐ Θεῷ: 1 Cor. x. 20. “Cum cætus Christianorum constarent ex Judæis et Gentilibus, Paulus loquitur modo cum his, modo cum illis.” Kütn.

9. *But now that ye have acknowledged the only true God* (John xvii. 3. Acts xvii. 27), *or rather have been acknowledged by God*—so Macknight, who adds: “Beza translates this clause, *edocti sitis a Deo*^f: supposing the Greek verb to be used in the sense of the Hebrew conjugation *Hiphil*. But the word *know* in Scripture often signifies *to acknowledge*; Amos iii. 2:” compare Rom. viii. 29. xi. 2. 1 Cor. xiii. 12. 2 Tim. ii. 19. Calvin well remarks: “Admonet Paulus Galatas, unde illis cognitio Dei. Eam adeptos esse negat pro-

^d “Non ita exempti a Lege sumus Christi beneficio, ut nullam amplius obedientiam debeamus; regula enim bene et sancte vivendi perpetua est; sed Paulus de Lege loquitur cum suis appendicibus.” Calvin. Compare Rom. vi. 14, 15. vii. 4, 6.

^e This meaning is conveyed, not by τὴν υιοθεσίαν, *the status of sons* (Rom. v. 2, 5. Eph. ii. 18), but by ἵνα ἀπολάβωμεν, *that we might receive in full*; compare ἀπὶ χουσι, Matt. vi. 2, 5. Phil. iv. 18, and the note on Rom. viii. 23.

^f So Küttner also: “*edocti a Deo*; γινώσκεισθαι pro διδάσκεισθαι alias non usurpatur, sed est hæc perpetua ratio scriptorum, si sint oppositorum magnopere amantes, ut utantur vocabulis sensu alias inaudito.”

prio Marte, vel acumine sui ingenii vel industriâ; sed quia Deus misericordiâ suâ eos prævenit, quum nihil minus quam de ipso cogitarent. Cæterum quod de Galatis dicitur peræquè ad omnes patet; nam in omnibus impletur illud Isaïæ: *Inventus sum a non quærentibus Me; palam apparui iis qui de Me non rogabant* (Isa. lxxv. 1)."

Ibid. ἐπὶ τὰ ἀσθενῆ καὶ πρῶτὰ στοιχεῖα. That, under this general description of the infancy of man's spiritual knowledge, the Apostle (here, as in ver. 8) intended to *include* the religious state of the Jews, is plain from ver. 10—and in what sense he terms the Levitical Law *weak*, we learn from ch. iii. 21. Rom. viii. 3. Heb. vii. 18, 19. x. 1; from which last passage also it will be seen that *the shadow* which that Law contained of Gospel blessings, was *poor* as compared with the reality, and the fulness, of what he has elsewhere termed *the unsearchable riches of Christ*. "Quod cæremonias vocat *egena*^s *elementa*, ideo facit quoniam ea considerat *extra Christum*, immo *adversa Christo*. Nam Patribus non modo salutaria exercitia erant et adjumenta pietatis, sed etiam efficacia gratiæ instrumenta; sed tota vis in Christo erat, et Dei institutione; Pseudo-Apostoli verò, neglectis promissionibus, eas opponere Christo volebant, quasi non solus Christus sufficeret." Calvin.

Ibid. πάλιν ἄνωθεν, *iterum ab initio*, or *de novo*; Angl. *over again*—by which words, as by ἐπιστρέφετε πάλιν, the Apostle would assert, as well of his Gentile as of his Jewish converts, that for *them* to *observe days and months and seasons* as still necessary to Salvation, was to throw away *the liberty wherewith Christ had made them free*—(compare ch. iii. 26. v. 1. John viii. 36. Heb. iii. 6)—was to *turn back again* to the spiritual weakness of the yet unbaptised world, and to place themselves once more where they had been, under pupilage; the one class to the Law of Nature, the other to that of Moses, as their *Pedagogue unto Christ*.

11. *I have my fears of you, lest haply I* (or, *that I may*

^s "In πρῶτῳ non est *egestas* cogitanda, sed miseria quævis; LXX enim exprimunt per πρῶτον Hebraicum וְיָ, quod non proprie *egenum*, sed *miserum* quemlibet significare constat." Küttner.

possibly) have bestowed a fruitless labour upon you. “Mirantur quidam tantopere commotum fuisse Paulum *dierum observatione*, ut Evangelii prope totius eversionem vocet; nos verò, si omnia rite perpendamus, videbimus justam fuisse causam. Non tantùm Judaicam servitutem imponere tentabant Ecclesiæ cervicibus Pseudo-Apostoli, sed impiis quoque superstitionibus imbuebant animos. Jam hoc non leve malum erat, quòd ad Judaismum adigebantur Christiani; sed hæc pestis multo magis noxia, quòd adversus Christi gratiam, velut meritoria opera, erigebant ferias; quòd Deum hoc modo coli et placari fingebant. His receptis, cultus Dei est corruptus, gratia Christi exinanita, oppressa conscientiarum libertas.” Calvin.

12. γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς. With this Scriptural mode of expressing great cordiality towards another, compare 1 Kings xxii. 4. 2 Kings x. 15. 2 Chron. xviii. 3. Küttner translates, *amate me, uti ego vos amo*, and this accords best with what follows; but he adds: “Potest etiam ita explicari: *corrigite, quæso, sensus vitamque vestram ad meum ipsius exemplum; ipse enim alias planè eadem sentiebam; ζηλωτῆς νόμου* eram, ut vos.” Compare 1 Cor. iv. 16. xi. 1. Acts xxvi. 8—10, 29.

Ibid. οὐδέν με ἠδικήσατε. “Amovet suspicionem, quæ potuisset odiosas reddere superiores objurgationes. Nam si quem putamus suas injurias persequi, aut ulcisci proprium dolorem, ab eo penitus aversi sunt animi, ut quicquid dixerit torqueatur in sinistrum sensum. Prævenit ergo Galatas Paulus hâc occupatione: *Quod ad me attinet, non habeo quod de vobis conquerar: non excandesco meâ causâ, nec quod vobis sim infensus; quare, si vehementior sum, necessitate id fit, non odio vel iracundiâ.*” Calvin.

13. δι’ ἀσθενείαν τῆς σαρκός. *Through* (i. e., because of) *infirmité of the flesh*, is a correct translation of these words, but utterly irreconcilable with the sense of the context. We would gladly read δι’ ἀσθενείας, and translate: *Nay, ye remember how that in weakness, as to my outward man—τῆς σαρκός* (genitive of reference), *quoad carnem*; compare notes on 2 Cor. v. 16. x. 30. xii. 10. xiii. 4—I preached the Gospel to

you on my former visit. “Per *infirmi- tatem carnis* intelligit, quicquid poterat eum vilem et contemptum reddere: *caro* enim significat externum aspectum, *infirmi- tas* verò humili- tatem. Talis fuerat Pauli adventus, absque pompâ, absque ostentatione, absque gloriâ et dignitate mundi; nec tamen obstiterat id Galatis, quominus summo honore eum excipe- rent. Quod ad rem plurimum valet. Quid enim fuit, quod suspicerent aut venerarentur in Paulo, præter unam Spiritûs Sancti virtutem? eam verò quo prætextu nunc contemnere incipient?” Calvin.

14. *And my trial in my outward man*—that bodily infirmity, whatever it was, which (see 2 Cor. x. 10. xii. 7—9) tended to bring him into contempt, and which (as the word *πειρασμός* indicates; comp. James i. 2—4. 1 Pet. iv. 12, 13) he felt to have been sent “to humble him and to prove him, to know what was in his heart,” whether he would rely on that grace which was all-sufficient for him; Deut. viii. 2—*ye despised not, nor rejected.*

Ibid. ὡς ἄγγελον Θεοῦ. “Quemadmodum Angelorum operâ nobis gratias suas distribuit Deus, ita etiam Divinitus excitantur pii doctores qui bonum omnium longè excellentis- simum nobis administrent, doctrinam sc. æternæ Salutis. Ergo non immeritò *Angelis* comparantur, per quorum manus talem thesaurum nobis dispensat. Altiùs adhuc transcendit, addendo *tanquam Christum Jesum*: nam et Dominus ipse non aliter ministros haberi præcipit ac seipsum. QUI VOS AUDIT, ME AUDIT: QUI VOS SPERNIT, ME SPERNIT: nec mirum, legatione enim pro Ipso funguntur. Itaque personam ejus sustinent, cujus vices agunt. Talibus elogiis commendatur nobis Evangelii majestas, et ministerium illius ornatur.” Calvin.

15. *What a felicitation, accordingly*—what an enthusiastic reception—*was that which I then had from you!* So Kütt- ner: “*Quanta igitur tunc erat gratulatio vestra*, sc. de nostro adventu?” and Parkhurst, Lex. in voc.: “*How great then was your felicitation of yourselves!* how happy did you boast your- selves to be!” to which Rose adds: “*Not happiness* itself,

says Schl., which in Greek would be μακαριότης; but rather, *a pronouncing, or calling happy*; and he takes λέγει τὸν μακαρισμόν^h in Rom. iv. 6, for μακαρίζει. On words in -μός, see Lobeck on Phryn. p. 511." For the use of τις as equivalent to πῶς, compare Eph. i. 18. iii. 9. Col. i. 27.

16. *It would appear, then, that I have made myself* (as you now account me) *your enemy, by announcing Gospel Truth unto you* (ver. 13. ch. ii. 5, 14)—for this is what I did, when *if it had been possible, ye would have plucked out your eyes and given them to me.* This most incongruous result from what had been stated in the preceding verses, needed only to be mentioned in order to ensure its condemnation. The Apostle assumes this to be the predominant feeling among those whom he is addressing, and meekly glances in the next paragraph at those who had been sowing tares among his wheat.

17—20. *They are paying you court, not honestly, but because they would drive you into* (ἐκκλεῖσαι, shut you out from all but¹) *paying court to them. And yet, to be courted honestly* (ἐν καλῶ = καλῶς), *it should be always so, and not merely in the prospect of my presence with you,* when the pastoral zeal of my opponents is suddenly awakened towards you. *My dear children*—see here the warmth of feeling which distin-

^h The received version of these words, *describeth the blessedness* (or *beatitude*, Matt. v. 3—11), may be allowed to stand, if only it be understood to mean that the Psalmist, in precisely the same terms as the Apostle, *sets forth how highly-favoured, how much to be felicitated among men*, are they whose faith in God has placed them in the New Covenant relation to Him of *Sons in Jesus Christ.* *Is this felicitation* (the Apostle proceeds to ask), *this predication of happiness, applicable to the Jew only, or to the Gentile also?* Rom. iv. 9. And so too St. Luke i. 48, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γυναῖκες—which Romanists make a cloak for their idolatrous worship of the Blessed Virgin—means no more than that in the pure Church of God she should ever be held to have been *highly-favoured, yea blessed among women*—the power of the Highest having so rested upon her, as that the Holy fruit of her womb was no other than the Eternal Son of God: *ibid.* 28, 35.

¹ "Non tantum vos captant, inquit, sed, quia aliter potiri vobis nequeunt, dissidium accendere inter nos conantur, ut quasi destituti vos illis dedatis: vident enim, quamdiu inter nos constabit pius consensus, sibi non fore locum." Calvin.

guishes the true Parent—with whom I am in travail again, until a more perfect image of Christ be formed in you (comp. Rom. viii. 29. 2 Cor. iii. 18. Col. i. 28), *I would I were present with you now, and that* (= *that so*¹) *I might change my tone, in so far as I stand now in doubt of you* (ver. 11). “The phrase ἀλλάξει τὴν φωνήν is taken from Orators, who change their tone in speaking according to the subject of their discourse. Here it signifies the framing of the Apostle’s discourse agreeably to the circumstances of the Galatians.” Macknight—and so Whitby explains it: “to temper my voice to you, as your affairs require; lamenting the fall of some and striving to recover them, and commending the steadfastness of others in the faith.”

21. οἱ ὑπὸ νόμον θέλοντες εἶναι, *ye that desire to be under Law*—as that which (concurrently, at least, with God’s free grace in Christ) shall have its present fruit in you unto holiness, and the end Everlasting Life. Compare, in illustration of this natural prompting of the human heart, Matt. xix. 16—20. John vi. 28. Col. ii. 20—23. “*Sub Lege esse hoc loco significat subire jugum Legis hâc conditione, ut Deus tecum agat secundum Legis pactum, teque vicissim ad servandam Legem adstringas. Nam alioqui sub Lege sunt omnes Fideles: sed hîc de Lege tractat cum suis appendicibus, ut dictum est.*” Calvin. See ch. v. 3, 4.

Ibid. τὸν νόμον οὐκ ἀκούετε; *do you not hear what the Law says* (ver. 30)? or better perhaps, *cannot you listen to the teaching of your Law?* Acts xv. 21. Rom. ii. 17—20. 2 Cor. iii. 15. “Νόμον primum *legem cæremonialem*, deinde verò *litteras Divinas Judæorum universas* significat. Ἀκούετε, *intellexistis*; uti 1 Cor. xiv. 2.” Küttner.

23. διὰ τῆς ἐπαγγελίας, *under the Divine promise*; namely, “Sarah thy wife shall have a son;” Gen. xviii. 10.—“κατὰ σάρκα, id. q. κατ’ ἀνθρώπον, oppositum est διὰ τῆς ἐπαγ.,

¹ That this latter clause is meant to express a consequence, contingent upon the realization of the former part of the Apostle’s wish, appears from the change of tense: παρεῖναι ἄρτι, καὶ ἀλλάξει.

ipsius Dei interventu, qui promisit." Kütn. Compare John i. 13.

24. ἄτινά ἐστιν ἀλληγορούμενα, *which things are allegorical*; or things *that may be otherwise interpreted* than after the mere letter of Scripture History^k. "Properly, an *allegory* is when persons and events, present or near at hand, with their qualities and circumstances are considered as types or representatives of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament, whose qualities and circumstances were so ordered by God as to be apt representatives of such future persons and events, as God intended should attract the attention of Mankind. This, however, is to be laid down as a fixed rule, that NO ANCIENT HISTORY IS TO BE CONSIDERED AS ALLEGORICAL, BUT THAT WHICH INSPIRED PERSONS HAVE INTERPRETED ALLEGORICALLY^l. Wherefore, since the Apostle Paul tells us that what Moses hath written concerning the wives of Abraham, the Father of the People of God, is an allegorical representation of the two Covenants by which men are made the Church and People of God; and that

^k "ἀλληγορία· ἄλλο τι παρὰ τὸ ἀκουόμενον ὁποδεικνύουσα. ἀλληγορούμενον· τροπολογούμενον. Hesych. ἐτέρως νοούμενα. Chrysost. Theod. τὰ αἰσθητὰ σημεῖα εἶναι σύμβολα τῶν νοητῶν. Philo." Grinf. Schol. Hellen.

^l "Quia scribit hæc esse ἀλληγορούμενα, inde occasionem arripuit Origenes, et cum eo permulti alii, Scripturæ a genuino sensu huc illuc torquendæ: sic enim colligebant, literalem sensum nimis humilem esse et abjectum; latere igitur sub literæ cortice altiora mysteria, quæ non aliter erui possent quàm allegorias cudendo. Atque id non difficulter obtinuit; nam speculationes quæ speciem argutiæ præ se ferunt semper mundus prætulit solidæ doctrinæ, et præferet. Verùm quid respondebimus ad Pauli verbum? certe non intelligit Mosem eo consilio scripsisse, ut historia in allegoriam verteretur; sed admonet qualiter præsentī causæ historia conveniat; nempe, si figuratè illic delineatam nobis Ecclesiæ imaginem observemus. Quemadmodum enim Abrahamæ domus tunc fuit vera Ecclesia, ita minime dubium est quin præcipui eventus, qui in eâ contigerunt, nobis totidem sint typi. Sicut ergo in Circumcisione, in Sacrificiis, in toto sacerdotio Levitico *allegoria* fuit, sicuti hodie est in nostris Sacramentis; ita etiam in domo Abrahamæ fuisse dico. Sed id non facit ut a literali sensu recedatur. Summa perinde est ac si diceret Paulus, figuram duorum Testamentorum in duabus Abrahamæ uxoribus, et duplicis Populi in duobus filiis, veluti in tabulâ nobis depictam." Calvin.

Abraham's sons by these wives represent the persons born under the two Covenants, together with the treatment they are to receive from God ; he is to be believed on account of the inspiration by which he wrote : and the more, because in ver. 27 he appeals to the Prophet Isaiah, as giving the same account of these matters in ch. liv. 1. For, since it is not true that Sarah's children in Isaac, according to the flesh, were *more numerous* than Hagar's children in Ishmael, the Prophet certainly doth not speak of her children in Isaac, but of the children that were given her by the promise, Gen. xvii. 16: *She shall be a mother of nations*. Seeing that the Prophet then, as well as the Apostle (ver. 26), considers Sarah as the mother of all believers, may we not suppose that she was made to conceive her son supernaturally, that she might be a type of the Covenant under which believers are regenerated by the power of God^m; and that her son might be a type of all who by Regeneration become members of the invisible Church of God, called in ver. 26 *the Jerusalem above*, which is *free* both from the bondage and the curse of the Law? In like manner, Abraham's son by Hagar the bond-maid, begotten by the natural strength of his parents and born in bondage, may aptly have represented such as were God's visible Church merely by being Abraham's children according to the flesh ; even as Hagar represented the Covenant from Sinai, whereby the Israelites were made the visible Church of God, put in bondage to the Law, and by its curse excluded from the inheritance of Heaven, if they had no other relation to Abraham but that of natural descent." Macknight.

Ibid. εἰς δουλείαν γενῶσαⁿ. "Lex olim suos discipulos *in servitutem genuit*, sanctos inquam Prophetas et reliquos Fideles, non ut servi manerent, sed quia sub Pædagogîâ illos Deus ad tempus continebat. Libertas enim eorum sub velo cæremoniarum, et totius œconomîæ quâ tunc gubernabantur, erat abscondita ; in externâ specie nihil nisi servitus apparebat^o. Quare sancti illi Patres, utcunque intus liberi essent

^m Compare notes on 1 Cor. x. 6, 11.

ⁿ Compare 2 Cor. iii. 7, 9, ἡ διακονία τοῦ θανάτου : ἡ διακ. τῆς κατακρίσεως.

^o Compare Rom. viii. 15.

coram Deo, externo tamen aspectu nihil differebant a servis, atque ita matris conditionem referebant. Fateor tamen Paulum nequaquam hîc de talibus filiis loqui; quod patebit ex contextu: nam per filios Sina hypocritas, qui tandem exterminantur ex Ecclesiâ Dei et abdicantur hæreditate, se intellexisse exponet. Quæ igitur ista est *generatio in servitutem*, de quâ nunc disputat? nempe eorum qui perperam abutuntur Lege, ut nihil ex eâ nisi servile concipiant. Non sic pii Patres qui vixerunt sub Veteri Testamento: non enim impediēbat servilis Legis generatio quin matrem haberent Jerusalem in spiritu. Sed qui in nudâ Lege hærent nec Pædagogiam esse agnoscunt quâ ad Christum ducantur, sed potiùs obstaculum ex eâ sibi faciunt ne ad Christum perveniant, illi sunt Israelitæ nati ad servitutem." Calvin.

25. τὸ γὰρ Ἀγαρ κ.τ.λ. *For the word AGAR (i. e. rock) is the name whereby Mount Sinai is known in Arabia*^p—this we shall do best to inclose in a parenthesis, as the Apostle's vindication of his allegorical proposition, ἥτις ἐστὶν Ἀγαρ: and then to follow up these last words with, *and she* (Hagar, or the Older Covenant which she had typified in the Visible Church of God) *ranks with the Jerusalem that now is; and is in bondage, she and they that look to nothing higher or holier than to be her children*^q—*whereas the heavenly and true Jerusalem is free; and this Jerusalem, this New Covenant in Christ, this allegorical SARAH, is the mother of all us spiritual children whom, according to His most true promise (Gen. xvii. 16, 19, 21), God hath called to be His people, not only*

^p So Küttner: "*Ipsa vox (Arabica) Hagar significat in Arabia* (h. e. inter Arabes, seu linguâ Arabicâ) montem Sinaiticum. Τὸ Ἀγαρ non de Hagare, ancillâ Abrahami, sed de vocabulo ipso grammatico (ut linguæ ratio propter articulum τὸ necessario postulat) interpretandum est. Vid. Ven. Koppii Excurs. viii. Verba τὸ γὰρ—Ἀραβία parenthesi includenda sunt: Paulus enim obiter tantum ex nomine monti Sinaitico proprio rem illustrat."

^q "Apostolus, rectè monente S. R. Koppio, excidit constructione eâ quâ locum exorsus fuerat. Sic enim oratio procedere debuisset: ἡ δὲ ἐρίρα (διαθήκη) εἰς ἐλευθερίαν γεννώσα, ἥτις ἐστὶ Σαββᾶ, συστοιχεῖ δὲ τῇ ἀνω Ἱερουσαλὴμ τῇ ἐλευθέρῃ, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Videtur μήτηρ h. l. esse metropolis, ut sensus sit: cœlestis quædam metropolis omnium Christianorum, sive ex Judæis sive ex Ethnicis, est communis. Cf. Hebr. ix. 24. xii. 22." Küttner.

from among the Jews, but equally from among all nations; Rom. ix. 8, 24.

Ibid. “συστοιχεί, is in the same order, or file. Hagar, Ishmael, the Covenant from Sinai, the earthly Jerusalem, bondage, &c., may be considered in one file; Sarah, Isaac, the Covenant in Christ, the heavenly Jerusalem, liberty, &c., in the other file. For the comparison between Sinai and Sion, between the earthly and heavenly Jerusalem, see Heb. xii. 18—22.” Fell and Burton.

26. ἡ δὲ ἄνω Ἱερουσαλήμ. “*Cælestem* vocat, non quæ cælo sit inclusa, non quæ sit quærenda extra mundum; est enim diffusa Ecclesia per totum orbem, et in terris peregrinatur. Cur ergo *de cælo* esse dicitur? quia originem habet a gratiâ cælesti: non enim ex carne et sanguine filii Dei nascuntur, sed Spiritûs sancti virtute. *Jerusalem* ergo *cælestis*, quæ principium e cælo habet et fide sursum habitat, illa est *fidelium mater*: habet enim semen vitæ incorruptibile apud se depositum, quo nos format, fovet in utero, edit in lucem; habet eadem lac et cibum, quo procreatos perpetuò alit. En, cur ECCLESIA vocetur FIDELIUM MATER: et sane, qui recusat esse Ecclesiæ filius, Deum frustrâ Patrem habere expetit; neque enim, nisi per Ecclesiæ ministerium, Deus sibi filios generat et tollit donec adolescant et perveniant ad virilem usque ætatem^r. Præclarum certe Ecclesiæ encomium, et in primis honorificum!” Calvin.

27. τῆς ἐχούσης τὸν ἄνδρα. “ἡ ἔχουσα τὸν ἄνδρα id. q. ἡ συνοικοῦσα τῷ ἀνδρί, *amata a marito*: ἔρημος, *desolata*, h. e. *a marito contempta*. Descriptio poëtica est, felicitatem regni Messiae imagine matris olim sterilis, nunc fœcundæ, exprimens; et summa rei huc redit, magnum fore numerum civium illius regni Messiani et cælestis, et multo majorem quàm unquam antea fuit. Cæterum non est, recte monente S. R. Rosenmüllero, in singulis argutandum.” Küttn.

28. *Now we, brethren, as Isaac was, are children of pro-*

^r See Eph. iv. 13.

miſe; children, as we are—not of this or that blood, nor children engendered of the flesh, nor children of Man's choosing, but children—"born of God; born from above, of water and Spirit" (John i. 13. iii. 3, 5); *but just as then*, when Isaac was what now *we* are in the visible Church and Household of Faith, *he that was carnally-engendered* (i. e. outwardly, and in the flesh only, Abraham's son) *was unfriendly to him that was spiritual, so is it now*. "Pseudo-Apostolorum ferociam refutat, qui protervè insultabant piis omnia reponentibus in Christo. Admonet ergo, non esse mirum si faciant hodie filii Legis quod fecit initio pater ipsorum Ismaël, qui verum hæredem Isaac vexavit, primogeniturâ suâ fretus: eodem nunc supercilio posteros propter externas cæremonias, Circumcisionem totumque Legis apparatus, superbire adversus legitimos Dei filios, molestiamque iis facessere. SPIRITUM rursus opponit CARNI; h. e. Dei vocationem humanæ (ut loquuntur) apparentiæ." Calvin.

29. ἐδίωκε, *infestus erat*; E. V. *persecuted*. "Ishmael's persecution of Isaac consisted in his *mocking* at the feast of his weaning, Gen. xxi. 9. No doubt he claimed, by right of Primogeniture, to be his father's heir; and ridiculed the feast made in honour of Isaac, together with Sarah's claiming the whole inheritance for her son. This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hope of salvation through faith—typical also of the claim, which the natural seed would set up, of being the only heirs of God, because they were first His people." Macknight.

30. ἀλλὰ τί λέγει ἡ γραφή; "*Sed quid dicit Deus?* Quæ sequuntur, sunt quidem verba ipsius Saræ, probatum est tamen hoc Saræ desiderium, et Abrahamus ad ei obsequendum excitatus a Deo ipso. Οὐ γὰρ μή—applicatio hæc est: similiter Israelitæ naturales, qui nolunt fidem Abrahami imitari, ejicientur ex Ecclesiâ, nec venient in communionem hæreditatis quæ destinata est filiis Abrahami spiritualibus, h. e. Christianis fidelibus." Kütn.

31. *So then, brethren, we are no^a bondwoman's children, but children of a free Mother*; ver. 26. The Truth hath been made known to us in the Gospel (ch. ii. 5, 14), and the Truth hath made us free (John viii. 32). Stand we fast, therefore, in this our Christian liberty, and let us not consent to be tied down again under a yoke of bondage unto ordinances. *The servant*, as was Moses (Heb. iii. 5), and as was Hagar, the earlier and Patriarchal type of the Mosaic Economy, *abideth not in the house for ever*; it is *the Son* only that *abideth for ever*; it is only by serving God in the free spirit and truth of the Gospel of His Son, that we Christians can be sons indeed; ver. 6. John viii. 35, 36. With some such thoughts as these, the Apostle appears to have passed from his spiritual interpretation of a seemingly unimportant incident of Scripture History, to that practical application which he has made of it, for warning at once and for encouragement to the true Church of God in every age.

CHAPTER V.

1. τῇ ἐλευθερίᾳ. "*Libertatem* hîc intelligit Paulus a *cæremoniis Legis*, quarum observationem exigebant tanquam necessariam Pseudo-Apostoli. Verùm simul meminerint lectores, ejusmodi libertatem partem duntaxat esse ejus quam nobis acquisivit Christus: quantulum enim id foret, si nos tantùm liberâsset à cæremoniis? Hic ergo rivus ex altiori fonte manat: nempe quia *factus est maledictum, ut nos a maledictione Legis redimeret*; quia vim Legis abrogavit, qua-

^a This generalizing of the Apostle's conclusion agrees better with the general view that was taken in vv. 3, 9, of what in the long minority of Mankind, and before that *Faith* came (ch. iii. 26), had been the spiritual poverty and imbecility both of Jew and Gentile; and better also with the absence of the Article before *παιδισκῆς*, on which Bp. Middleton, having first noticed the remark of "a distinguished Prelate ap. Bowyer"—that "the Article being prefixed to *παιδισκῆς* in the preceding verse suggests the probability of its being wanting to it here"—adds: "This is certainly very plausible; but perhaps the omission may be accounted for by the Negative form of the Proposition."

tenus Dei judicio nos tenebat obnoxios sub reatu æternæ mortis; quia denique a tyrannide peccati, Satanæ, et mortis nos asseruit. In cruce libertatem nobis acquisivit Christus; ejus fructum et possessionem per Evangelium nobis confert. Bene igitur Paulus Galatas admonet, *ne rursus implicentur jugo servitutis*; h. e. ne conscientiis laqueum sinant indui. Sed quid valet istud *rursus*? nam Galatæ nunquam sub Lege vixerant. Simpliciter capias pro *perinde ac si non essent redempti Christi gratia*. Etsi enim Judæis, non Gentilibus, lata erat Lex; tamen extra Christum nulla est utrisque libertas, sed mera servitus." Calvin. See above on ch. iv. 3, 9.

2. *Behold, I Paul warn you that, if concurrently with faith in Christ ye embrace Circumcision also as necessary to Salvation* (ver. 4. Acts xv. 1), *Christ* (your being Christians) *will profit you nothing*. *Yea, again do I protest unto every man that is for being circumcised*—not as Timothy submitted to that ordinance, rather than hinder the salvation of his Jewish brethren (Acts xvi. 3. 1 Cor. viii. 13. ix. 20); but as a means of working out his own salvation—that *he becomes bound thereby to fulfil all the Law*, and so places himself under the operation of that Curse from which Christ, if simply trusted in for Salvation, would have bought him off: ch. iii. 10—14. "Ista locutio, *Ecce ego Paulus*, non parvam emphasim habet; coram enim se opponit, et nomen dat, ne videatur causam dubiam habere." Calvin—who well adds on this passage: "Notandum est Paulum bifariam de Circumcisione solere loqui. Ad Rom. iv. 11, vocat *sigillum justitiæ Fidei*; ita Christum et gratuitam Salutis promissionem sub Circumcisione includit. Nunc autem illam Christo, Fidei, Evangelio et gratiæ opponit, ut sit merum pactum Legale, in operum meritis fundatum. Inde patet, quod jam dixi, non eodem semper modo de Circumcisione ipsum loqui; sed ratio diversitatis habenda est. Dico Paulum, dum Circumcisionem considerat *per se*, merito facere *Gratiæ symbolum*, quia tale fuit institutum Dei: ubi verò negotium est cum Pseudo-Apostolis qui Circumcisione abutebantur ad destruendum Evangelium, illic non respicit, ad quid fuerit a Domino instituta, sed corruptelam ab hominibus profectam impugnat.

Exemplum habemus clarissimum in hoc loco. Quum Abrahæ promissio data esset de Christo, de gratuitâ Justitiâ, de æternâ Salute, addita simul fuit Circumcisio in ejus confirmationem. *Fuit* igitur ex ordinatione Dei *Sacramentum, quod Fidei inserviebat*. Veniunt Pseudo-Apostoli, qui fingunt esse opus meritorium, et ita Legis observationem commendant ut Circumcisio sit initiatio ejusmodi professionis. Dei institutionem hîc non attingit Apostolus, sed Pseudo-Apostolorum figmentum persequitur.

“Excipiet quispiam, qualiscunque sit impiorum abusus, id tamen sacrosanctis Dei institutis nihil detrachere. Respondeo, Circumcisionem nonnisi ad tempus mandatam a Deo fuisse. Itaque *post Christi adventum jam Sacramentum esse desierat, Divinitus institutum, quia Baptismus in ejus vicem successerat*. Quorsum ergo circumcisis fuit Timotheus? non suâ certe causâ, sed fratrum duntaxat quorum infirmitati datum id fuit. Quò autem melius appareat quantopere congruat Papistarum doctrina cum eâ quam Paulus impugnat, observandum est *Sacramenta, sincerè accepta, non esse propriè opera hominum, sed Dei*. Nam in Baptismo, in Sacrà Cœnâ, nihil agimus : offerimus nos Deo, ad recipiendam Ejus gratiam. Ergo BAPTISMUS respectu nostri EST OPUS PASSIVUM: NIHIL enim PRÆTER FIDEM AFFERIMUS, quæ omnia habet in Christo reposita. Quid autem Papistæ? *opus operatum* imaginantur, quo promereantur homines Dei gratiam : ita quid aliud quàm SACRAMENTI veritatem extinguunt? Baptismum tamen et Cœnam retinemus, quia perpetuum utriusque usum esse voluit Christus ; sed impia ista deliramenta est, ut par est, acriter detestamur.”

4. κατηργήθητε ἀπὸ τοῦ Χριστοῦ. *Ye have renounced your personal interest in Christ, whosoever among you rely upon works of Law for Justification before God ; ye have fallen away from (let go your hold upon) the Covenant of Grace ; compare τῆς πίστεως, ch. iii. 25, and for κατηργήθητε—οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ : Theophyl.—see note on Rom. vii. 6, and the Appendix, Note D.*

5. *For we, after a spiritual manner—in consecration of*

spirit (not a mere outward consecration in the flesh), and in belief of Gospel truth; Phil. iii. 3. 2 Thess. ii. 13. 1 Pet. i. 2—*look for what is now our hope of justification* (Rom. viii. 24, 25) to be realized to us *on the ground of faith only*; Rom. iii. 26. *For under the new and spiritual Covenant in Christ Jesus*—it matters not what men *have* been; ch. ii. 6. Acts x. 34, 35—*neither is Circumcision made of any account, nor Uncircumcision; but Faith, evidencing and approving itself in acts of Love.* See on 2 Cor. i. 6.

7. *Ye were running well* in the Christian race of faith and obedience; 1 Cor. ix. 24. Eph. ii. 10. Heb. xii. 1. *Who hath cut you short*—"Theophrastus, *Eth. Char.* c. 25, says of a steersman *interrupting* the course of a ship, τοῦ κυβερνήτου ἀνακόπτοντος: and in Plutarch, *Crass.* p. 563, τὸν ἵππον ἀνακόπτειν denotes *stopping* a horse by laying hold upon his bridle:" Parkhurst—*that now ye are not obeying the Truth? The persuasion under which ye are acting is not of Him who through me as His Apostle (ch. i. 6) is calling you.* "Οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς, *non est Divina.*" Küttner—and so Calvin: "Non nominat Deum, sed periphrasi designat, ac si diceret: Deus minimè secum pugnat; Is est qui meâ prædicatione vos in Salutem vocavit; aliunde igitur nova hæc persuasio profecta est. Ideo, si vultis ratam esse Dei vocationem, cavete ne istis aurem præbeatis qui nova commenta vobis ingerunt."

10. *For my part, I am fully persuaded of you as a people in the Lord* (Phil. i. 6), *that even now ye will hold no other form of doctrine than I do—whilst he that is disturbing you, no matter who he may be, shall bear his appropriate punishment.* What doctrine, then, do I hold? *Why, Brethren, if, as has been said, I still preach Circumcision as necessary to Salvation, why am I still subject to persecution? In that case there is an end at once of the offence taken at the preaching of the Cross.*—"βαστάσει τὸ κρῖμα, *pœnas dabit*; phrasis Hebraica: Mic. vii. 9." Küttner. "Audiant quicunque occasionem turbarum præbent Ecclesiis, qui Fidei unitatem solvunt, qui concordiam labefactant; et, si quid habent recti sensus,

expavescant ad hanc vocem; pronuntiat enim Deus per os Pauli, nullos talium scandalorum auctores inultos fore. Particula *quisquis sit* emphasis habet; nam quia suâ magniloquentiâ rude vulgus territabant Pseudo-Apostoli, oportuit Paulum ex adverso ita magnificè efferre suam doctrinam, ut nemini parceret qui auderet contrà hiscere, quocunque alioqui titulo esset insignis." Calvin.

12. *I could wish them^a actually to cut themselves off* from all communion with you, *those men that are unsettling you!* "Videtur alludere ad Circumcisionem, quam urgebant, quum dicit *utinam etiam abscindantur*. In quam sententiam inclinat Chrysostomus, ac si diceret: *Lacerant Ecclesiam Circumcisionis causâ: velim eos prorsus abscindi^b*. Sed talis imprecatio videtur parum congruere mansuetudini Apostolicæ; nam ut salvi sint omnes optandum est, non ut quisquam pereat. Respondeo id verum esse, dum homines respicimus; nam omnium salus sine exceptione nobis a Deo commendatur, quemadmodum pro peccatis totius mundi passus est Christus. Sed fit interdum ut piæ mentes extra hominum considerationem efferantur, dum scilicet intuentur Dei gloriam et Christi regnum. Nam, quanto præstantior est Dei gloria hominum salute, tanto in sui amorem ac studium altius rapere nos debet. Ita fit ut, in gloriam Dei promovendam intenti Fideles mundi et hominum obliviscantur, ideoque malint totum mundum interire, quàm decedere aliquid gloriæ Dei." Calvin.

^a The classical scholar needs not to be told how anomalous is the construction of *ὀφελον καὶ ἀποκόψονται*, of which—if we are right in classing *ὀφελον* (the idiomatic and abbreviated form of *ὠφελον*, *debuerant*, Angl. *they had owed*, or *ought, to* &c.) with those peculiar Imperfects *ἤρχομην*, Rom. ix. 3, *μεταμέλομην*, 2 Cor. vii. 8, where see the notes—the more literal translation would be, *I could wish they shall* (should) *go on so far as to cut off themselves*: it being perhaps implied, *They deserve to, as they will one day, cut off themselves* from the communion of the Church!

^b "Most of the early writers explained this to mean, *per me, si velint, non modo circumcidant se, sed adeo genitalia sibi exsecent!* So also Grotius, Selden, Morus, Raphel. But it is probably an allusion to *ἐνέκοψε* in ver. 7, and means literally *I wish they were cut off.*" Burton. The *textus receptus* in ver. 7 has *ἀνέκοψε*, and this has a yet more obvious affinity to *ἀποκόψονται*, and also to *ἀναστατοῦντες*, as used here and in Acts xvii. 6. Whithy aptly compares 1 Cor. v. 6, 7.

Compare the Apostle's language in Rom. ix. 3. 2 Cor. v. 16.

13. διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις, *in your love* which as brethren in Christ ye have one to another; Matt. xxiii. 8. John xiii. 35—not simply *in* or *by love*, as in ver. 6: nor *lovingly*, as in those adverbial phrases δι' ὀργῆς, δι' ἀσθενείας, δι' ἀσφαλείας, κ.τ.λ.^c—*be ye as servants one to another*; John xiii. 12—15. 1 Cor. ix. 19. 1 Pet. v. 5. “δι' ἀγάπης δουλεύειν positum pro ἀγαπᾶν, ut ad ἐλευθερίαν tanquam oppositum referretur.” Küttner—who has well rendered the entire verse: “Vos hâc lege, hoc commodo vestro, ad Christianam religionem adducti estis, ut liberi sitis: modo ne istâ libertate abutamini in hanc partem, ut cupiditatibus pravis indulgeatis: quin potius mutuâ benevolentîâ inservite [alii] aliorum commodis.”

14. There is an apparent discrepancy here from what our Lord has asserted in Matt. xxii. 38. Mark xii. 29, which Calvin effectually removes by remarking: “Fateor pietatem erga Deum fratrum caritati præstare, ideoque prioris Tabulæ observationem pluris fieri coram Deo quam secundæ. Sed pietas res est ab hominum sensu abscondita, sicuti Deus ipse est invisibilis: ad eam testificandam quamvis institutæ sint cæremonix, non tamen certa sunt argumenta; nam sæpe fit ut nulli sint magis strenui et assidui cæremoniarum cultores quàm hypocritæ. Deus ergo experimentum nostri erga se affectûs capere vult ex fraternâ caritate, quam mutuò nobis commendat. Hoc est cur *Caritas* vocetur *Legis perfectio*, non hic tantùm, sed etiam ad Rom. xiii. 8; non quia antecellat cultum Dei, sed quia sit ejus cultûs adprobatio. Jam dixi Deum esse invisibilem; se autem nobis repræsentat in fratribus, et in illorum personâ quod sibi debetur exigit. Ergo caritas erga homines non nisi ex timore et amore Dei nascitur. Quare non mirum si, per Synecdochen, effectus causam cujus

^c This distinction is noticed, for the better confirmation of our readers in believing that the Apostle does not arbitrarily, or without reason, insert or omit the Article—a belief of great practical importance, and under which we have endeavoured to follow him in his varied use of the term νόμος.

signum est sub se comprehendat : perperam autem faciet, si quis Dei amorem separet ab hominum dilectione.”

15. δάκνετε καὶ κατεσθίετε. “Per morsus et devorationem intelligit, meo iudicio, tam hostiles calumnias, criminationes, convicia, et reliqua certamina verborum, quam injurias quæ vel fraude vel vi inferuntur. *Quis tandem finis?* *Consumptio*, inquit; at verò proprium caritatis est nos mutuò tueri et fovere. Utinam istud semper occurreret, quoties Diabolus nos ad contentiones sollicitat, ex intestinis scilicet membrorum dissidiis non posse aliud provenire quam totius corporis exitium. Quàm miserum autem et insanum est sponte nos, qui ejusdem sumus corporis membra, in mutuam perniciem conspirare!” Calvin.

16. *But I say unto you, Be spiritual in your walk*—walk “after an heavenly and spiritual manner,” even as Enoch walked, with God; Gen. v. 22, 24, with which compare ch. vi. 1. Rom. vi. 11—13. Phil. iii. 3, 20—and *there is no fear of your being found consenting unto and fulfilling any mere fleshly lust. For the lusting of the flesh is against the spirit, even as the spirit is against the flesh; and so opposed are they, the one to the other, that it does not^d follow that, what ye wish to do, that ye do. Still, if ye be spiritually led—if ye have “renounced THE DEVIL and all his works; the vain pomp and glory of THE WORLD, with all covetous desires of the same; and the carnal desires of THE FLESH, so that YE WILL NOT FOLLOW OR BE LED BY THEM^e”—ye are not under a system of Law, remember, extreme to mark the shortcomings of your service; but under a Dispensation of Grace and Mercy in which Sin, as your adversary, shall have no advantage over you (Rom. vi. 14. 1 Cor. xv. 56), but “by*

^d More literally, *so that not, what things it may be ye wish to do, those things do ye*; i. e. it is not, simply *because ye wish* to do such and such things, a natural and necessary consequence that ye should *do* them; for oft-times it may happen that *the wish* is present where *the realization* of some fair conception of the mind is unattainable. See Rom. vii. 18, and compare the Apostle’s similar wording of his sentences in ch. vi. 7. Rom. vii. 15, 16, 19, 20. ix. 6. 2 Cor. x. 18. Compare also Eur. Heracl. 375, οὐχ οὕτως ἂν δοκεῖς κυρήσεις.

^e Baptismal Service.

God's holy inspiration ye may both think those things that be good, and by His merciful guiding may perform the same:" *Collect for Fifth Sunday after Easter.*

20. *φαρμακεία*. "*Φαρμακεία, sorcery*, being placed immediately after *idolatry*, means those arts of incantation, and pretended communication with invisible powers, whereby the Heathen priests promoted the reverence and worship of their idol gods, and enriched themselves^f. In this sense the word is used concerning Babylon, Rev. xviii. 23." Macknight—who adds on *διχοστασίαι*: "The word *seditions*, used by our Translators, is of too limited a signification, denoting only a State crime; whereas the Greek word signifies those uncharitable and causeless *separations*, which break not only civil but religious ties, and which proceed from covetousness, pride, and other lusts of the flesh."

21. *ἀ προλέγω ὑμῖν, of which I forewarn you*—"Hinc tam severâ denuntiatione non modo terrere voluit Galatas, sed etiam oblique perstringere Pseudo-Apostolos qui, posthabîtâ istâ longè utiliore doctrinâ, de cæremoniis litigarent. Simul tamen suo exemplo nos docet in istas exhortationes et minas insistere, juxta istud: *Clama, ne cesses; annuntia populo meo scelera.*" Calvin—who well adds on ver. 22: "Sicuti prius totam Hominis naturam damnavit, quia nullos nisi vitiosos ac reprobos fructus proferat; ita nunc omnes virtutes, honestos et bene compositos affectus, *a Spiritu prodire docet*, h. e. a gratiâ Dei, et renovatione quam habemus in Christo. Perinde igitur est ac si dixisset: NIHIL AB HOMINE NISI MALUM, NIHIL BONI NISI A SPIRITU SANCTO. Tametsi enim sæpe in hominibus non regenitis extiterunt illustria mansuetudinis, fidei, temperantiæ, liberalitatis exempla; certum est tamen fallaces duntaxat fuisse larvas. Est præclara quædam virtus in Curio, in Fabricio; in Catone temperantia, in Scipione comitas et liberalitas, in Fabio tolerantia; sed in hominum conspectu modò, sed civili tantùm æstimatione: apud Deum verò nihil purum, nisi ex Fonte omnis Puritatis."

^f Compare Isa. xlvii. 9, 12.

23. κατὰ τῶν τοιούτων οὐκ ἔστι νόμος, *against such there is no LAW*—if we would not have the Apostle deliver here the veriest truism—can only be understood to mean : *where such fruits of the Spirit are*, i. e. in those who are Christians indeed (ver. 24. 2 Pet. i. 8), *there is no place for LAW*—the operation of which (see 1 Tim. i. 9, 10) is to keep down the opposition of the Flesh, rather than directly to promote the internal working of the Spirit—but *they that are Christ's*, seeing that they have virtually died with Him in their Baptism, *have crucified the flesh with its affections and its lusts*, and so are now *dead unto LAW* ; yet *not* so, assuredly, as to be *under no law to God*, but only *under law to Him as Christ's* ; ch. ii. 19, 20. vi. 2. 1 Cor. ix. 21.

25. *If we be spiritually alive* (i. e. if we have Life in us, after a spiritual and heavenly manner), *let it be seen in our walking spiritually* ; i. e. after a spiritual and heavenly manner. That this—and not, *if we be spiritually affected, let us also walk spiritually* ; as Bp. Middleton translates, understanding it as “a caution against the mischievous consequences of trusting to the all-sufficiency of Faith”—is the true sense of the passage, will be seen by comparing ch. ii. 20. John vi. 53. Rom. vi. 13. Eph. ii. 5. Col. iii. 3, 4. And so Calvin : “Jam more suo Paulus ex doctrinâ elicit exhortationem. *Mors carnis est vita Spiritus* ; quòd si Spiritus Dei in nobis vivit, actiones omnes gubernet. Nam semper multi erunt, qui impudenter jactent se vivere Spiritu ; sed Paulus eos revocat a verbis ad rei probationem. Quemadmodum enim anima non vivit otiosa in corpore, sed motum et vigorem membris et partibus singulis distribuit ; ita nec Spiritus Dei in nobis esse potest, quin exserat se per externos effectus. Ergo per vitam interior vis, per incessum externæ actiones, hîc intelliguntur. Nam hoc vult Paulus, opera esse testimonia spiritualis vitæ.”

26. μὴ γινώμεθα κενόδοξοι κ.τ.λ. *Let us not show ourselves vain-glorious persons*, as mere children of this world, *provoking one another, envying one another*. “Speciales exhortationes, quæ Galatis erant necessariæ ; sed non minus nostro tempori

congruunt. Multorum malorum, cum in totâ hominum societate, tum præsertim in Ecclesiâ mater est Ambitio: eam itaque cavendam docet. Nam κενοδοξία nihil aliud est Paulo quàm φιλοτιμία, h. e. cupiditas honoris; ubi quisque cupit præter cæteros eminere. Tametsi enim profani Philosophi non quamvis gloriæ appetentiam damnant, tamen inter Christianos quisquis gloriæ cupidus est, quia discedit a verâ gloriâ, merito inanis et præposteræ ambitionis damnatur. Neque enim fas est nobis nisi in Deo solo gloriari; extra Deum mera semper vanitas. *Provocationes mutuae et invidentiæ* sunt filiæ Ambitionis: nam qui ad summum gradum aspirat, necesse est ut invidet reliquis: inde obtrectationes, morsus, punctiones." Calvin. Compare John v. 44.

CHAPTER VI.

1. *Brethren, suppose a man to have been so overtaken as to^a be in some transgression, do ye who are spiritual men restore such an offending member^b of Christ's Body in the spirit of meekness—considering thyself, O man whosoever thou art that judgest (Rom. ii. 1), lest thou also be tempted.* Macknight (and so Burton, and Küttner also) understands οἱ πνευματικοί of those among the Galatians who had received the special gifts of the Spirit, and translates *ye who are Teachers and Rulers*—adding, truly enough, that these were generally chosen from among the first converts, on whom spiritual gifts were most abundantly poured out. But the wider interpretation of the word, as addressed to *all* the living and true members of Christ that were in the Churches of Galatia,

^a By the words *so as to be* we have endeavoured to convey the force of καί, which (as in *et* καί, *what though, albeit*) serves more clearly to enunciate the supposed case, *should it even be, should it so mischance, that &c. &c.* Compare note on 2 Cor. x. 8.

^b These supplementary words are obviously suggested by the verb καταπρί-ζετε, "the proper and original sense of which is to *compact* or *knit together*, either *members in a body*, or *parts in a building*." Leigh, quoted by Parkhurst *Lex. in voc.* Compare 1 Cor. i. 10. 2 Cor. xiii. 9, 11. Eph. iv. 12.

agrees better with what has just preceded in ch. v. 16—26 ; and compare 1 Cor. ii. 15. iii. 1. v. 7. Heb. v. 12. vi. 1.

2. ἀναπληρώσατε τὸν νόμον τ. Χρ. “Subest antithesis inter Christi legem et Mosis, ac si diceret : *Si vobis cordi est observare Legem, ecce Christus Legem vobis præscribit quam meritò aliis omnibus præferre decet, nempe ut mutuam humanitatem colamus inter nos.*” Calvin. Compare John xiii. 14, 15, 34, 35. xv. 12. Rom. xiii. 8—10. James ii. 8. 1 John iii. 11. iv. 21.

3. μηδὲν ὄν, *whereas* (when in reality) *he is nothing.* “*Quum nihil sit* primâ specie hoc sonat, *Si quispiam qui alio-qui nihil est* (ut sunt multi nihili homines, inflati tamen stultâ sui persuasione) *aliquid sibi tribuat* ; verùm generalior est sententia, quæ sic resolvi debet : *Quandoquidem universi mortales nihil sunt, qui vult aliquid videri, et se aliquem esse sibi persuadet, se decipit.* Primum itaque pronuntiat, nos nihil esse ; quo intelligit nihil habere nos proprium quo gloriemur, sed omni bono esse vacuos, ut tota nostra gloria mera sit vanitas. Secundò, inde colligit eos se fallere, qui sibi aliquid arrogant. Est autem perquam absurdum, quum nihil magis indignè feramus quàm nos ab aliis deludi, sponte nos ipsos esse nobis illusores. Hæc porrò cogitatio multo æquiores nos aliis reddet : unde enim insultandi ferocia, unde superciliosa austeritas, nisi quod se quisque efferendo alios fastuosè despicit ? Absit arrogantia, et omnes mutuò modestissimi erimus.” Calvin—who well adds on ver. 4 : “Validissimo jam ictu concludit Paulus humanam superbiam ; sed quia inde ut plurimum provenit, quòd aliis nos conferendo pretium nostri statuimus ex vili eorum æstimatione, negat hîc ejusmodi comparationi esse locum. *Nemo, inquit, se metiatur aliend ulnd ; nec sibi ideo placeat, quia alii magis displiceant ; sed omisso aliorum respectu, suam unius conscientiam excutiat, et quale sit suum opus consideret. Ea demùm est vera laus, non quam aliis detrahendo nobis conciliamus, sed quam habemus sine comparatione.*”

4. καὶ τότε κ.τ.λ., *and then what matter of just exultation he has* (Calvin refers us, for example, to Acts xxiii. 1 : compare

also 2 Cor. i. 12), *he will have on his own account, as he is individually, and not as he is by comparison with* (εἰς, relatively to) *his fellow-man*; and it is well that he should thus prove himself betimes: *for every one will eventually have to bear his own load* of responsibility to his Master and his Judge; John v. 22. xii. 48. Rom. ii. 6. xiv. 4. 2 Cor. v. 10. xiii. 5.

Küttner has noticed another exposition of ver. 5: "*Nemo hominum est, cui non sit luctandum cum suismetipsis infirmitatibus, nec erit cur de suis virtutibus valde gloriatur. Hunc mensum inesse versui 5, contextus apertè declarare videtur Koppio. Alii cum Grotio explicant: quisque pro delictis feret pœnam.*"

6. *Again, let him that is receiving instruction in the word maintain Christian fellowship with his instructor in all possible good offices*—i. e. εἰς λόγον δόσεως καὶ λήψεως (Phil. iv. 15), freely giving of his temporal goods in return for the spiritual benefits which he is receiving; 1 Cor. ix. 11. "Videntur nonnulli inter Galatas fuisse ingrati atque adeo maligni erga doctores suos, Pauli haud dubiè studiosos, ut eorum inopiæ non tantùm non succurrerent, sed eos contemnere eorumque egestati insultare non vererentur: quod patet ex vv. 7, 8. Μη πλανᾶσθε, formula Apostolo sollemnis, cum vult abstergere homines a gravi delicto, quod ipsi tamen leve iudicant; 1 Cor. vi. 9." Küttu.

7. "Θεὸς οὐ μωκτ., *non patitur Deus se irrideri*°. Ad augendam delicti vim, ipsi Deo insultare dicuntur qui doctores, Divinitus iis ab Apostolo constitutos, verbo aut re contemnere audeant. "Ὁ γὰρ . . . θερίσει, *ut quis sementem fecerit, ita metet*; ut quisque se gesserit in hac vitâ, ita olim in vitâ æternâ a Deo vel præmiis vel pœnis adficietur." *Ibid.*

8. ὁ σπείρων εἰς τὴν σάρκα. "*Seminare carni est prospicere*

° "Hoc addidit ad refutandas excusationes quibus tergiversari solent permulti. Alius obtendit, alendam sibi esse familiam; alius sibi negat superesse unde largiatur vel eroget. Hæc effugia vana esse denuntiat Paulus, quia negotium sit cum Deo; neque enim agitur tantùm de hominis victu, sed quanti aestimetur a nobis Christus ejusque Evangelium." Calvin.

præsentis vitæ necessitatibus, nullo futuræ vitæ respectu. Id qui faciunt, fructum colligent satione suâ dignum; coacer-
vabunt enim quod male dispereat^d. *Spiritui* autem (sc. vitæ
spirituali) *seminare* dicuntur, qui Cælum magis quam Terram
respiciunt, atque ita vitam instituunt ut ad regnum Dei aspi-
rent. Illi igitur spiritualium studiorum fructum metent in
Cælo incorruptibilem. Porro *spiritualia* studia nominat ob
propositum finem, utcunque alioqui externa sint et ad corpus
pertineant; quale est hoc ipsum de quo nunc tractat, *Alere
pastores*." Calvin.

9. *Only let us not grow weary of well-doing*—τὸ καλόν,
honestum, quod verum atque decens; see on Rom. vii. 18, and
compare Phil. iv. 8. "*Bonum* hic non rectum significat sed
benignitatem, et ad homines refertur. Monet itaque ne
proximos juvando, præstandisque beneficiis, et exercendâ
liberalitate defatigemur: præceptum imprimis necessarium.
Nam, quum ad officia caritatis simus naturâ plus satis pigri,
innumera subinde offendicula superveniunt quæ bene ani-
matis retardent. Incidimus in multos indignos, in multos
ingratos; ipsa necessitatum multitudo nos obruit; hic et illic
erogando exaurimur; aliorum frigus ardorem nostrum ex-
tinguit. Bene ergo Paulus qui nos confirmat, ne fessi re-
sideamus." Calvin.

10. τοὺς οἰκέλους τῆς πίστεως, *qui ejusdem familiæ sunt
quoad fidem communem*; a "genitive of relation"—as Küttner
also explains it: "οἰκέλους πίστεως, *domesticos Fidei*, i. e.
cognatos quâ Fidem; Genitivus ponitur pro κατὰ [comp.
Tit. i. 4]. Οἰκεῖος, *qui pertinet ad τὸν οἶκον*, jungitur etiam
nominibus abstractis casu genitivo; ut οἰκεῖος φιλοσοφίας,
γεωγραφίας, *philosophus, geographus*; Strab. i. p. 13."—"Pau-
lus, a liberalitate erga Ministros exorsus, doctrinam suam
nunc latius extendit; jubet enim *omnibus benefacere*; sed
præsertim *domesticos Fidei* commendat, h. e. Fideles; quum
ejusdem sint nobiscum familiæ. Omnibus nos debitores

^d Compare Psa. xxxix. 6. Luke xii. 21.

facit communis humanitas, sed Fidelibus vinculum arctius spiritualis cognationis, quam Dominus inter nos *sacravit*." Calvin.

11. ἴδετε πηλικοίς κ.τ.λ. "*Videte quot verbis, i. e. quàm longam epistolam [Acts xxviii. 21], vobis scripserim. Πηλίκος, quantus, usurpatur etiam de multitudine. Quidam ad ipsam literarum magnitudinem, deformem illam quidem et artis scribendi imperitiam (γραμμάτων ἀμορφίαν, ut Chrysost.) indicantem, referre maluerunt.*" Kütn.

"St. Paul generally used an amanuensis; see Rom. xvi. 22. 1 Cor. xvi. 21. 2 Thess. iii. 17: but he appears to have written this letter himself; and our version, *how large a letter*, is followed by Beza, Le Clerc, Beausobre, Wolf, and Lardner." Burton.

12. *Men that are anxious to pass well with the world*—the *Pharisees* of Christianity (Luke xi. 39, 44. xvi. 15. John xii. 42, 43) whose chief desire it is to maintain a decent and irreproachable exterior; ἐν σαρκί = κατὰ σάρκα, 2 Cor. v. 16—*are they that would constrain you to be circumcised*; not that they really believe this to be necessary to Salvation, but *only that they may not suffer persecution because of their preaching*, as the alone means of Salvation, *the Cross of Christ*.

13. οἱ περιτεμνόμενοι, *not they who are circumcised*, but rather (agreeably to a frequent classical use of the Present participle) *the party or advocates of Circumcision*—οἱ ἐκ περιτομῆς, in the same sense as οἱ ἐκ νόμου in Rom. iv. 14—*Circumcisionem habentes*, as Calvin translates, and adds: "*Vetus interpres et Erasmus habent, qui circumciduntur*; sed quia de solis doctoribus Paulum loqui existimo, non generaliter de omnibus, vitandæ ambiguitatis causâ ita red-dere malui."

Ibid. νόμον φυλάσσουσιν, *observe the principle of LAW*—*this do, namely, and thou shalt live*: see on Rom. ii. 25, and compare τοὺς κακοὺς ἐργάτας, Phil. iii. 2. "Νόμον is here understood by Schleusner and Macknight, and the other

Critics, of *the Law of Moses*; but the absence of the Article led me to suspect that this is not the true meaning, and this suspicion is not without confirmation. It is the Apostle's object to show that the Jews, who were so zealous for the circumcision of the Gentile Christians, were ostentatious hypocrites. He says that, though they adhered to the Ritual of the Old Covenant, of which Circumcision was so important a part, they paid no attention to its spirit and design; and, being thus insincere, were unworthy of regard. They had the ἐν σαρκὶ περιτομή (Rom. ii. 28, 29), but not the περιτομή καρδίας, which ought to follow—περιτομή γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης: Rom. ii. 25. There, indeed, both Schleusner and Macknight make νόμον to signify *moral obedience*; and the strict parallelism of the two passages affords the strongest presumption that they are both to be interpreted in the same manner. In Acts xxi. 24, where the Brethren are urging the necessity of adhering to the ceremonies of the Jewish religion, we find ΤΟΝ νόμον φυλάσσω.” Bp. Middleton *in loco*.

Ibid. ἵνα ἐν τῇ ὑμ. σαρκὶ κανχ., *that they may glory in your outward conformity*; your being even as they are (Gen. xxxiv. 15): so Bp. Shuttleworth: “they make a parade of their external mark of circumcision, and boast of their having induced you also to adopt it as they have done.”

14. δι’ οὗ ἐμοὶ κόσμος κ.τ.λ. Bp. Middleton remarks on this passage (comparing also 2 Cor. v. 19), that κόσμος, like Θεός, is one of those words which partake of the nature of Proper Names; and adds: “The same uncertainty prevails in the classical use, as will be evident on a cursory view of the Greek philosophical writers; though the Article is there, as in the N. T., almost always inserted.”

But may not St. Paul—here and in 2 Cor. v. 19, where κόσμον might be rendered *worldly-mindedness*, and so *children of this world* (ἀμαρτωλούς, ch. ii. 15. Matt. ix. 13) whom God in Christ called to repentance, and reconciliation with Himself—have used κόσμος, as he uses νόμος, σάρξ, πνεῦμα, γράμμα (and we might add Χριστός) without the Article, to express an abstract principle? and may not his meaning be, *through whom*

to me worldliness^c—i. e., whatever is of the world^d, outward and sensuous, not spiritual; the vain-glory of the present life; 1 John ii. 16—is as effectually ended by the interposition of His Cross, as I, from the day when I was baptized into His death (Rom. vi. 3, 6), have ceased to live unto the service of the world? This certainly agrees well (both in point of expression, and of argument) with what follows: *For in Christ Jesus it is neither the being circumcised, nor the being uncircumcised*—those two mere outward features in the flesh, under which the whole world without Christ was without strength, and guilty before God (Rom. iii. 19. v. 6)—*that availeth any thing, but the being part of a new creation* (see notes on 2 Cor. v. 16, 17): *and as many as shall henceforward be found walking according to this* (i. e. πνεύματι, ch. v. 5, 16, 25; after a heavenly and spiritual) *rule, peace be on them and mercy, as on* (for these, the Apostle would say, are) **THE ISRAEL OF GOD.** “Καὶ ἐπὶ τὸν Ἰσ. τ. Θ., *nempe veris Israelitis.*” Küttn.

16. τὸν Ἰσραὴλ τοῦ Θεοῦ. “Irridet obliquè vanam Pseudo-Apostolorum jactantiam, qui de carnali Abrahæ progenie superbiebant. Duplicem itaque fecit Israellem; unum larvatum, qui in hominum conspectu appareat, alterum Dei. Circumcisio larva erat coram hominibus, Regeneratio autem veritas coram Deo. Denique, eos nunc vocat *Israellem Dei*, quos priùs dixit *Abrahæ filios per fidem*; atque ita Fideles

^c *Mundanitas*—as, according to Mr. Etheridge, the Syriac version: Olmo-yutheh dolmo hono, *the worldliness of this age*, renders τὸν αἰῶνα τοῦ κόσμου τοῦ ἐν ἡμῖν, Eph. ii. 2. In better Latin it would be *Seculum*, Angl. *Fashion*; as Küttner also on Eph. ii. 2, *pro more temporum, qualia nunc esse solent.*

^d Mr. Grinfield cites here: τὰ κοσμικά ταῦτα ὡς ἀλλότρια ἡγήσθαι, καὶ μὴ ἐπιθρῆναι αὐτῶν. Clem. Rom. ii. 5.

Calvin has: “Quid autem *Mundus* significat? opponitur procudubio novæ creaturæ. Quicquid ergo contrarium est spirituali Christi regno, *Mundus* est, quia ad veterem Hominem pertinet; vel, ut uno verbo dicam, *Mundus* est quasi objectum et scopus veteris Hominis.” Küttner's interpretation will commend itself to few: “Κόσμος, res humana, ut cupiditates &c. Ἐμοὶ . . . κόσμος, ὁ ἅγιος: a malis hominibus (sunt mihi crucifixi hominis loco, qui ab adstantibus despicere solet) ἢ ἰπὸ ἀβωμινανται κκ. Omnia contemno humana, et ego contemnor ab aliis, maxime autem Judeis. Ἐμοί, quæ me; Κόσμος, quæ homines τὸν κόσμον ἀποστρέφεται.”

complectitur qui in eandem coaluerant Ecclesiam, tam ex Gentibus quàm ex Judæis." Calvin.

17. *στίγματα*. "He alludes to the marks of stoning, scourging, &c. [2 Cor. xi. 24, 25], which were left upon his body; and he means to say that these proved him to be in the service of Christ, more than the mark of Circumcision [for which his adversaries contended]." Burton—and so Macknight, and Bloomfield.

SYNOPSIS OF THE EPISTLE TO THE GALATIANS.

I. The Introduction, in which St. Paul's Apostolical authority is briefly and forcibly asserted: ch. i. 1—5.

II. The main object of the Epistle; viz. to keep, or to reclaim, the Galatians from Judaizing; which the Apostle attempts in two ways,

First: by proving the truth of his doctrine, JUSTIFICATION BY FAITH,

(a) from circumstances which had attended his own ministry, inasmuch as

1. He sought to please God and not men, and therefore suffered persecution; a proof of sincerity: ch. i. 6—10. v. 11.

2. He received his doctrine by immediate revelation from Christ and from God; as in his extra-ordinary call and commission to preach Christ among the Heathen, so in his term of preparation for that office when secluded in Arabia (2 Cor. xii.); and not till three years after his conversion did he communicate with them that were Apostles before him, previously to his preaching in Syria and Cilicia: ch. i. 11—24 (Acts xi. 25, 26. xxvi. 20).

3. When, fourteen years after his conversion, he went up to Jerusalem (warned, it should seem, of God) to obtain that Ecclesiastical recognition of his Apostleship which he found to be needful to the success of his mission, his

doctrine and discipline (as instanced in the case of Titus) was not opposed, but sanctioned, by James, Peter, and John; and A CO-ORDINATE APOSTLESHIP THEN FIRST ACKNOWLEDGED AND ESTABLISHED IN THE CHURCH, IN VIRTUE OF WHICH, WHAT PETER AND THE ELEVEN (and those who after them should "teach and premonish," as Bishops and Pastors of God's Church for ever) WERE TO THE PROFESSING PEOPLE OF GOD, THAT PAUL AND BARNABAS (and, as represented in them, THE SENT OF THE CHURCHES in every age) SHOULD BE TO THE UN-CONVERTED NATIONS OF THE WORLD: ch. ii. 1—10 (Rom. i. 5. x. 14, 15).

4. He had openly rebuked Peter himself at Antioch, for not walking steadily in the truth of that Gospel which he (Paul) consistently preached: ch. ii. 11—21.
 5. The Galatians themselves had received of God's Spirit (whose presence had been preternaturally manifested among them) not from having *done* any thing that should entitle them to such tokens of acceptance with Him, but simply in consequence of *hearing and believing* what Paul, as an Apostle of Christ, had preached unto them: ch. iii. 1—5.
- (b) by arguments drawn from Scripture, as
1. from Gen. xv. 6. It was, because Abraham *believed* God, that God (for Christ's sake) was pleased to deal with him as righteous. As many, therefore, as would be "Abraham's sons" in God's sight, they must resemble him in *faith*: ch. iii. 6, 7.
 2. from Gen. xii. 3. xvii. 4, 5. It was as THE TYPE AND PATTERN OF THE FAITHFUL, in all ages and in all parts of the earth, that Abraham was in God's sight "a father of many nations," and that "all the nations were to be blessed in him:" ch. iii. 8, 9.
 3. from Hab. ii. 4. Lev. xviii. 5. FAITH—not LAW, Natural or Revealed; not the *doing* such and such things and, as the reward of so doing, claiming *to live, and not die*—expressly declared to be that spiritual principle on which "the man to whom the Lord will not impute sin" shall live before Him. And well for us that it is so: other

wise there had been none righteous before God, no escape from that condemnation and curse of LAW (made known to us in that System of Law which was given by Moses) from which Christ hath bought off us who believe on Him for salvation, by being *made a curse for us*: ch. iii. 10—13.

4. from Gen. xvii. 7—9. *They that are Christ's* are Abraham's seed, and inheritors of the Patriarchal Covenant (Acts iii. 25); inasmuch as the blessing of Abraham—the having *faith in God* imputed to them for righteousness—is realized unto the nations (first the Jews, then the Gentiles also) in them who, believing and baptized in the Name of Christ, are held to have been saved in Him from the condemnation of their Law; whether as given by Moses, or as equally written by the finger of God Himself upon their hearts: ch. iii. 14, 16, 29 (Rom. ii. 9—16. iii. 9—20).

(c) by arguing from the analogous case of a man's covenant—which, once confirmed in favour of another, no interposition of a third party (not originally named between them) can add to, or invalidate—that God's free gift of GRACE cannot be set aside by a rigorous system of LAW given 430 years later. For what purpose, then, was the Law given by Moses? *Not as that which should have power to give Life*—had *this* been the case, Man's Justification would indeed have been by tenor of Law, and not (as the Scripture witnesseth) by Faith—but to restrain men from transgressing, or (failing of this) to convict them one and all of Sin; to be as a Grecian Παιδαγωγός, from whose fidelity to the Father the children should not escape, but unto that School in which He would have them disciplined by *faith*. Moses, in *this* sense only, “a mediator” who should conduct God's Israel unto Christ, and through Him unto God. The Law of Moses in like manner (and, in its measure, the Law of Nature also) ancillary to that method of acceptance with God through Faith, the One Object of which has now come into the world, and is so proposed to it that ALL, without distinction of country or condition,

ALL may PUT ON CHRIST BY BAPTISM; ALL, even as ONE MAN IN CHRIST JESUS, may grow up before God as His SONS—*individually* regenerated and renewed, by the Spirit of the Eternal Son sent forth into their hearts: ch. iii. 15—iv. 7.

Secondly: by exposing the weakness and folly with which they had suffered their minds to be unsettled, and the simplicity of their faith in Christ corrupted, by certain of their own communion whose secret purpose was to let down the corner-stone of Evangelical preaching: ch. i. 6, 7. iii. 1, 3. v. 7—15. To this end

1. He asserts that their observance of days, months, seasons, and years—not as so many means of grace in Christ, but (whether independently of, or concurrently with, that grace) so many means of recommending themselves unto God—was no better than turning back to what, as compared with the spiritual and free service of SONS, he terms “the weak and beggarly elements” under which, during a long term of spiritual minorship, THE CHURCH, though HEIR OF ALL THINGS, had been disciplined for its true position IN CHRIST—a son, no more a slave to ordinances; above, in spirit no longer living in, the World: ch. iv. 1—11 (Rom. iv. 13. Eph. i. 3—5, 19—23. Col. ii. 20. Heb. i. 2).
2. He entreats them to realize that near and dear relation in which he still regards them as “his children,” who have not wronged him, but rather have wronged themselves in suffering that warm affection, with which they once had blessed him as coming among them in the Name of the Lord, to wax cold; for no other reason than that (in the highest sense of the expression) he has dealt Truth-fully with them. And here he incidentally notices the unworthy motives with which those who would supplant him in their affections are making great show of zeal towards them—zeal which, to be honest, should be constant (as in these pretended Pastors, so in the entire flock, and as directed towards himself), not called up for the time only by his personal presence with them; ch. iv. 12—20.

3. He warns them of what had happened in Abraham's household (that early Patriarchal type of God's Visible Church), and what, even while he wrote, was really happening over again, although under different names. HAGAR, the Covenant given from Mount SINAI, the earthly and sensuous Jerusalem, a slave unto outward ordinances—ISHMAEL (outwardly, in the flesh only, Abraham's seed) disowning, deriding, and persecuting ISAAC, the child of promise, the "begotten not of the will of the flesh," but after a spiritual manner the BORN OF GOD—SARAH, Mother not of one nation only but of many, the heavenly Jerusalem, free now to worship God in the spirit and the truth of what "in other ages was not made known unto the sons of men"—these all are allegorical facts of Scripture History, and what should we learn from them? That, if we would be heirs with the true Seed of Abraham, we must be of God's free Spirit created in Christ Jesus; and further we must be *no Bondwoman's children, but children of a free Mother*: we must call no man our Father upon the earth—a mere putative Sonship will not profit us—only in a new creation of men is God's seed called, only by faith evidencing itself in love are we made sons indeed: ch. iv. 21—31. v. 5, 6. vi. 15.

III. Various exhortations and instructions:

1. as to Doctrine and Discipline; to stand fast in the comparative liberty of adult SONS OF GOD IN CHRIST JESUS; no longer now encumbering themselves with that yoke of bondage, to which their consenting to be circumcised would necessarily subject them, but maintaining the Gospel of Christ in its purity: ch. v. 1—12.
2. as to Practice in general; to cultivate Love and Holiness: *ibid.* 13—26.
3. more particularly; (1) to be kind and considerate in the correction of an offending brother; (2) to help and comfort one another; (3) to beware of forming a false estimate of Self, by comparison with another; (4) to requite their spiritual Pastors and Teachers by as freely imparting

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to *them* of what temporal good things they are blessed with ; (5) not to attempt to deceive God in this particular ; the certainty of a man's reaping, in kind and in measure, as he hath sowed ; (6) to persevere in the fulfilment of every duty, and, while more especially bound to Christian brethren, to neglect not any opportunity of doing good to all Mankind : ch. vi. 1—10.

IV. Recapitulation :

1. Corrupt motives of those who insisted on Christians being circumcised : ch. vi. 11—13.
2. Standing well with the world a thing now as unfelt and unreal with the Apostle, as he, crucified with Christ, feels himself virtually without sense or existence, as to the honours and emoluments of the world : *ibid.* 14—17.
3. Concluding benediction : *ibid.* 18.

ANNOTATIONS

ON THE

EPISTLE TO THE EPHESIANS.

“THE Epistles to the Ephesians, Colossians, Philemon, and Philippians were written while St. Paul was a prisoner at Rome; Eph. iii. 1. iv. 1. vi. 20. Col. iv. 4, 18. Philem. i. 9, 10, 13. Philip. i. 7, 13, 14, 16. This was his first imprisonment, which began A.D. 56, and lasted two years; Acts xxviii. 30. The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier; perhaps in 57, or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus; Eph. vi. 21, 22. Col. iv. 7—9. Philemon 10, 11. It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans; see Col. iv. 16. Usher considered it to be a circular Epistle; and it is possible that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colosse.” Burton.

“The object of the Epistle to the Ephesians, as of that to the Romans, is to assert the absolute impartiality of God’s moral government, and to show that the blessings resulting from the expiatory redemption of Christ, which had been prepared by His foreknowledge before the creation of the world for the abolition of the sin introduced by our first parents, are offered indiscriminately to the acceptance of the whole human race, whether Jew or Gentile. This part of

the argument occupies the first three chapters. The remainder of the Epistle consists of an earnest exhortation to a holy life, as the necessary consequence of this doctrine." Bp. Shuttleworth.

CHAPTER I.

1. τοῖς οὖσιν ἐν Ἐφέσῳ. These words are awkwardly placed in the text, where we should have expected to find them either before ἀγίοις, or after πιστοῖς ἐν Χρ. Ἰησοῦ—since these together make but one term, as predicated of a Christian Church: see Col. i. 2. Burton remarks: "Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, in the MS. numbered LXVII by Griesbach. Hence it has been supposed that this was a circular Epistle, in which the name of the place was left blank."

3. *Blessed be the God and Father of our Lord Jesus Christ, who on His part hath blessed us^a with every spiritual blessing, as^b who should be of the Kingdom of Heaven in and through Christ (ch. ii. 6); even as He chose us in Him before the foundation of the world, that we—like Him, our Representative and Redeemer; John xv. 10. xvii. 19. Heb. ix. 14. 1 Pet. i. 19—should be holy and without blame before Him in love (ch. ii. 18. Rom. viii. 28, 33. Col. i. 22. 1 Thess. i. 3, 4. iii. 13. 2 Tim. i. 9); having from the first appointed us to stand in the relation of sons unto Himself in Jesus Christ—Rom. viii. 14—17, 29. 1 Cor. ii. 9. Gal. iii. 26. iv. 5—7.*

"Spiritual blessings," Macknight observes—"such, namely,

^a Compare 1 John iv. 19. Ignat. *Ephes.* 2: δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς.

^b Compare Matt. xviii. 10. xix. 14. xxii. 30. Mark x. 14. xii. 25. Luke xviii. 16. xx. 36. 1 Cor. xv. 48. Phil. iii. 20, and in point of construction, 1 Cor. xi. 18—whether the true reading there be ἐν ἐκκλησίᾳ, *congregationally*, as Billroth; or ἐν τῇ ἐκκλησίᾳ, *Ecclesiastically* (i. e. as the Visible Church of Christ in Corinth), as we would prefer to read and interpret the passage. See above, foot-note (j), p. 36.

as are necessary to the perfection and happiness of our spirits ; the light of the Gospel, the influences of the Spirit of God, both ordinary and extraordinary, the sanctification of our nature, the pardon of sin, and the everlasting possession of Heaven—are here opposed to the earthly blessings which were promised to the natural descendants of Abraham, the ancient Church of God ; and which consisted in the possession of Canaan, victory over their enemies, fruitful seasons, &c., as described in Deut. xxviii.^c Again, on ἐν τοῖς ἐπουρανίοις, which—as descriptive of that wide field of grace and glory, wherein he that would sit down with Christ (ch. ii. 6) must first have wrestled (as Christ wrestled) with more than flesh and blood (ch. vi. 12), and proved in that spiritual conflict, as in the Divine example of Him who suffered for us it was proved^d, that yet more are there *with us* than *against us* (ch. iii. 10)—St. Paul would seem to have used with the same latitude as *the kingdom of Heaven* (or *of God*) is used in our Lord's discourses, Macknight has : “ Here, and in ch. ii. 6, ἐπουρανίοις, *heavenly places*^e, means the Christian Church ;

^c So Calvin : “ Non repugno Chrysostomo quin epithetum *spiritualis* contineat tacitam antithesin inter Mosaicam et Christi benedictionem. Lex enim habuit suas benedictiones, sed perfectio non est nisi in Christo, quia hic perfecta est revelatio regni Dei, quæ nos rectà in cælum ducit. Quum dicit in *cælestibus*, non multum refert subaudias *locis* an *bonis*. Tantum voluit indicare præstantiam gratiæ quæ per Christum nobis confertur ; quia scilicet, non in mundo, sed in cælo et vitâ æternâ nos faciat beatos.”

^d Compare Matt. iv. 11. Luke xxii. 43. Heb. i. 14. 1 Pet. ii. 21. iv. 1.

^e This version, doubtfully set forth by our Translators (who of two very inadequate terms for τοῖς ἐπουρανίοις, assumed to be of the *neuter* gender, have certainly chosen the worse) is manifestly inadmissible in the description of that “ Kingdom, not of this world,” which Macknight might have learnt from ch. iii. 10, 15, to restrict not to “the Christian Church,” but rather to extend to the whole Mediatorial Reign (1 Cor. xv. 24, 25) of that just KING OF SAINTS, whose rule is not over the natural Creation which He hath made, but over the conscious MINDS which bear witness unto His life-giving Spirit ; not over flesh and blood, but over regenerate SPIRITS which He hath quickened ; and “ whose goings forth have been,” not from the era of His manifestation in the flesh, but “ from of old, from everlasting.”

THE KINGDOM OF HEAVEN, in short—as announced by our Blessed Lord, ere yet through the Grave and gate of Death (that “ veil spread over all nations”) He had consecrated our new and living way into that “ Kingdom which shall never be destroyed”—this it is that St. Paul is describing, alike when he says : ὁλος ὁ Ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι : 1 Cor. xv. 48, and when : ἐξ οὐ

called by Christ Himself *the kingdom of Heaven*, because foretold under the character of a kingdom which the God of Heaven would set up, and which should never be destroyed; Dan. ii. 44." and again, on ἐξελέξατο, "This being said of the Ephesian [rather, of the Christian] brethren generally, it cannot be *an election* of the whole of them, as individuals, *to Eternal Life*; but must be that *election* which, before the foundation of the world, God made of holy [i. e. Baptismally-consecrated] persons of all nations *to be His children and people*, and to enjoy the blessings promised to such." See note on Rom. viii. 29, 30, and compare 2 Pet. i. 10, 11.

6. *Unto the praise of*—i. e., as Burton explains it (comp. vv. 12, 14. ch. iii. 10. 1 Pet. ii. 9), *for the purpose of spreading—the glory of His grace, wherewith He hath graced* (freely accepted) *us in the Person of His Beloved Son* (Isa. v. 1. xlii. 1. Matt. iii. 17. xvii. 5. Col. i. 13. Heb. ii. 13. 2 Pet. i. 17); *in whom we have our long looked-for redemption through His blood, the remission, namely, of sins*—Rom. iii. 24, 25. In explanation of the Article before ἀπολύτρωσιν, compare Mark xv. 43. Luke i. 68. ii. 38. xxiv. 21. Acts i. 6.

8. ἥς (by Attic attraction for ἣν or ἐν ᾗ) ἐπερίσσευσεν κ.τ.λ., *wherein He hath been abundant toward us in* (so that we have) *all wisdom, and practical knowledge*—as to what is the will of God, and our duty to Him; compare ch. v. 17. Rom. xii. 2, 3. 1 Cor. i. 4, 5. ii. 7. 2 Cor. viii. 7. Gal. iv. 9—*having made known unto us what until now had been the secret purpose of His will; namely, of His own good pleasure^f which He purposed in Himself, in a forthcoming^g Dispensation, to be characterized*

πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, below ch. iii. 15. And this being premised, we shall find no difficulty in adapting one consistent interpretation of ἐν τοῖς ἐπουρανίοις to the several contexts in which this expression occurs.

^f κατά, secundum, in pursuance of, agreeably to, here and in ver. 5, expresses the same thing as ὑπέρ, super, or de, on the ground of, out of—Phil. ii. 13.

^g Such appears to be the meaning conveyed by the preposition εἰς, with an eye to, in respect of—answering here, and in ver. 14. ch. iv. 30, to the Latin *in* with an accusative, and to the English *against*. Τοῦ πληρ. τ. κ. has been rendered as "a genitive of quality"—such as are τῆς δόξης in ver. 17, τῶν φώτων

by (i. e. *which should be*) the consummation of the periods of His own Divine appointment (Acts i. 7) to draw up ALL under One Head in Christ, as well those in the heavens, as those upon the earth—John xi. 52. xii. 32. 1 Cor. xv. 28—even in Him, in whom that we have obtained part (John xiii. 8. Acts viii. 21) *is*^h, not because of our own works or deservings, but *because of its having been from the first so ordained of us* (our part, to which by submission of ourselves in faith we have been graciously admitted, having been so fore-cast¹) in the project of Him who is the inner and spiritual worker of the whole after the counsel of His own will, as that we should serve unto the praise of His glory; we, that constant succession of men, who from of old have been men of hope in Christ.

It is not easy to do full justice to this most expressive term, τοὺς προηλπικότες ἐν τῷ Χριστῷ, which (as regards

James i. 17, τῆς ἀδικίας Luke xvi. 8. xviii. 6, and others generally classed as Hebraisms. τὰ πάντα we have translated agreeably to the received version of 1 Cor. xv. 28, and in one emphatic word which conveys the idea rather of *persons* than of *things*; but both in 1 Cor. xv. 28 we should perhaps have done better to translate: *that so in all the living members of Christ's ransomed Body God may be* (no longer now, as in Christ, their Federal Head and Representative; but) *their WHOLE*—i. e., that THE MANHOOD in them, as in Him who has gone to prepare a place for them (John xiv. 3), may be WHOLLY TAKEN UP INTO GOD (2 Pet. i. 4); and here too τὰ πάντα, *the whole—as well that part which has already passed into the heavens* (Heb. iv. 14. x. 19, 20), *as that which is still militant on the earth*—must be understood to refer to that CHURCH, or consummation in Christ of four successive periods of God's grace (known as the Adamic, Noachic, Abrahamic, and Mosaic Dispensations), of which the Apostle has just spoken as the one great work of God (John vi. 29. Acts xv. 18) in relation to this lower world. This will also agree better with our more exact version of τοῦ τὰ πάντα ἐνεργούντος, ver. 11.

^h The turn that we have given to this very important declaration on the part of an inspired Apostle, is suggested by his classical use here of the *kai*, which (compare note on Æsch. Agam. 267) serves to connect with the verb, to which it is thus idiomatically prefixed, some incidental consideration or circumstance that adds *particularity*, and truth, and emphasis, to what is more loosely expressed by the verb. Matthiæ (Gr. Gr. § 620. d. 2) illustrates this by proposing the question τί χὴν καὶ λέγειν; *what should one say?* as “strengthened by the collateral idea, *if one should say anything*.” Assuming, that is, that one ought to say something on this or that occasion—what is it that one ought to say?

And so, in the text—in every instance in which, whether as Churches, or as individual Christians, lay or clerical, we have obtained part in Christ, it is not &c. &c. Compare note on ch. iv. 4.

¹ Compare Acts xiii. 48. xvii. 26. Phil. i. 17. 1 Pet. ii. 8. Jude 4.

the compound *προ*) must be understood to include, not the primitive Christians only, but righteous Abel, Seth, Enoch, Noah, Abraham, and all who by their far-sighted faith (Heb. xi. 13) have obtained the undying record, that GOD IS NOT ASHAMED OF THEM, even TO BE CALLED THEIR GOD¹: whilst the similar use, in 2 Tim. iv. 8, of the Perfect participle—to express (nearly as the *Futurum exactum* of the Latins) that *those who shall have loved* (or of whom it shall then be made known that they have loved) His manifestation of Himself in grace, they are they whom the Lord, the righteous Judge, shall accept when He cometh again in glory—warrants our extending it here also to all who, in whatever may be their appointed time and sphere and degree of Christian usefulness^k, are witnesses for the reality, though unseen, of the New Man which after God has been created in the righteousness and holiness of Truth: ch. ii. 10. iv. 24. 2 Cor. iii. 18.

13. ἐν ᾧ καὶ ὑμεῖς, *in whom*, among other Churches, *are ye also*—supply ἐκληρώθητε from ver. 11, rather than ἡλπίκατε from προηλπικότας; or ἐστέ from Rom. i. 6, where to like prefatory mention of THE CHRIST, THE SON OF THE LIVING GOD, as τοῦ Κυρίου ἡμῶν δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, is subjoined, as here: ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησ. Χρ.—*from the day when ye gave heed unto the announcement of the Truth, the glad tidings of your Salvation; in whom, moreover, having believed*—or referring ἐν ᾧ to τὸ εὐαγγέλιον as in Mark i. 15, *upon your believing in which it was that ye were sealed &c. &c.*: see note on 2 Cor. i. 21, 22.

“Videtur hic Spiritus ob signationem Fidei subji cere; quod si verum est, Fides illam præcedit. Respondeo duplicem esse effectum Spiritus in fide, sicuti fides duabus præcipuè partibus continetur: nam et mentes illuminat, et animos confirmat. Initium fidei est notitia, consummatio est fixa

¹ Ἰ δὲ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός. Θεὸς ἐπικαλεῖσθαι αὐτῶν: Heb. xi. 16. Compare Mark xii. 26, 27.

^k Compare our Apostle's use of ἡμεῖς οἱ (ἀεὶ) ζῶντες, 1 Cor. xv. 52. 2 Cor. iv. 11. 1 Thess. iv. 15, 17: as also ἡμᾶς τοὺς (ἀεὶ) πιστεύοντας, ver. 19.

et stabilis persuasio, quæ contrariam dubitationem nullam admittat. Utrumque opus est Spiritûs. Proinde non mirum est si dicat Paulus, non solum fide percepisse Ephesios Evangelii veritatem, sed in eâ fuisse sigillo Spiritûs Sancti confirmatos." Calvin.

14. εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *until the final redemption* (Acts iii. 21. Rom. viii. 23. 1 Cor. i. 30) *of the purchased possession*—THE ISRAEL OF GOD, namely; the peculiar people, or Church¹, of God; whom He hath purchased with His own blood: Acts xx. 28. Tit. ii. 14. 1 Pet. ii. 9. Mal. iii. 17. LXX: καὶ ἔσονται μοι, λέγει Κύριος παντοκράτωρ, εἰς περιποίησιν—"where περιποίησιν answers to the Heb. הַנֶּחֱלֶה, *peculium, a peculiar property*." Parkh. Lex. in voc. "The *redemption* here spoken of, being the redemption of the bodies of Christ's purchased people from death by the Resurrection (Rom. viii. 23), *the earnest of the Spirit*, which is to remain in the Church till that glorious event is accomplished, must be principally 'the ordinary influences of the Spirit,' producing in believers that holiness which is necessary to their inheriting Heaven." Macknight.

15. *Wherefore I also*, that minister of the grace of God, by whom ye were led to believe in the Gospel (1 Cor. iii. 5)—such appears to be the latent connexion here between καὶ πιστεύουσ. ἐσφρ. κ.τ.λ., and καὶ γὰρ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν—*having heard of the faith in the Lord Jesus which is among you*—so Macknight, following the exact letter of the Greek text; and what forbids us to understand the Apostle to speak of the faith of his Ephesian converts as a *growing* faith? compare 1 Thess. i. 8. iii. 5, 12. 2 Thess. i. 3. We might, however, translate πίστιν, *faithfulness*, with Dr. Wells, who remarks: "That by πίστις is here to be understood *the constancy of the Ephesians in the true Faith*, not their *faith*

¹ "περιποίησις, quam Latine vertimus *acquisita hæreditas*, non est Regnum Cælorum, aut Beata Immortalitas, sed ipsa Ecclesia. Est autem hoc additum ad eorum consolationem, ne grave sit illis expectationem suam fovere usque ad diem adventûs Christi, ne indignum reputent si nondum hæreditatis sibi promissæ sint compotes; quum hæc universæ Ecclesiæ sors sit communis." Calvin. Compare Rom. viii. 24, 25.

or first reception of the Gospel, will be evident to any one that does but consider that St. Paul could not be ignorant of their having *received* the Faith, since he himself had converted them and lived a long time at Ephesus; Acts xx. 31. In short *πίστις* here refers to *πιστοί* ver. 1, and is to be taken in the sense of *πιστότης*."

17. ὁ Θεὸς τ. κ. ἡμ. "DEUS, inquit, DOMINI NOSTRI JESUS CHRISTI: ideo enim Homo factus est Ipse Filius Dei, ut communem nobiscum Deum haberet; quemadmodum testatur, *Ascendo ad Deum meum et Deum vestrum*: atque hâc ratione Deus est noster, quia Deus est Christi cujus membra sumus. Hoc tamen ad Humanam Ejus Naturam pertinere meminerimus, ut ejusmodi subjectio nihil æternæ Ejus Divinitati derogeret. Eundem vocat PATREM GLORIÆ, qui titulus ex priorē emergit; elucet enim in eo gloriosa Dei Paternitas, quoddam Filium suum conditioni nostræ subjecit, ut per Ipsum fieret Deus noster. *Patrem gloriæ* pro *Patre glorioso* ex usu linguæ Hebraicæ dici notum est." Calvin—who adds on *πνεῦμα σοφίας καὶ ἀποκαλύψεως*: "Notemus, quæ dona sunt Spiritûs, non esse naturæ dotes; ita cæci sunt nobis oculi cordis, donec aperiantur a Domino. Stultitia est et arrogantia, quicquid sapimus, donec Spiritûs magisterio fuerimus edocti: denique vocationis Divinæ cognitio captum ingenii nostri superat, donec arcanâ revelatione Spiritus Dei eam nobis patefecerit."

18. "πεφωτισμένους τοὺς ὀφθαλμοὺς potest absolutè accipi pro accusativis consequentiæ, loco genitivorum *πεφωτισμένων τῶν ὀφθαλμῶν*. Cf. Act. xxvi. 3." Kütn.

Ibid. ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, *the hope of His calling* of you (ch. iv. 4), means *the hope to which ye are called in Him*; Phil. iii. 14. Heb. iii. 1: and so τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις means *the inheritance which in Him ye have in common with the whole Church of His redeemed ones*; or in other words, that vital union with Him their spiritual Head, which makes men living members of Christ's ransomed Body; and, as such, expectant heirs with Him of that inconceivable and eternal glory, which shall hereafter be revealed

to them; Rom. viii. 18. 1 Cor. ii. 9. 2 Cor. iv. 17. Tit. iii. 7. Heb. x. 13.

19. καὶ τί τὸ ὑπερβάλλον κ.τ.λ. “*Ut vim insignem illam intelligatis, quam ad Christianos suos beandos impendit Deus: non minorem eā ipsā quā Christum e mortuis resuscitavit.* Κατὰ ex vulgari significatione *similitudinem* utriusque operis Divini, et Christi resuscitati, et Christianorum hominum per religionem Christi beandorum exprimit. Ἐνέργεια, κράτος, ἰσχύς sunt merè synonyma, juncta invicem, ut gradus potentiae Divinae maximus exprimeretur.” Küttner—and so Calvin: “Videmus ut sibi nunquam satisfaciat Paulus in prædicandâ nostrâ vocatione. Et sanè mirifica Dei virtus hîc se profert, quum a morte traducimur ad vitam, atque ex filiis Gehennæ filii Dei et vitæ æternæ hæredes efficimur. Stulti homines frigidam esse hyperbolen hoc loco putant; sed qui variis conscientiae certaminibus, quibuscum pii quotidie configunt, sunt exercitati, facile agnoscunt nihil hîc amplius dictum esse quàm oportuerat. Nam quum pro rei dignitate nihil possit dici nimium, partim diffidentiae nostræ, partim ingratitude causâ tam magnificè locutus est Paulus. Nam aut nunquam satis dignè reputamus, quantus sit thesaurus qui nobis proponitur in Evangelio; aut, si id verè sentiamus, non possumus nobis persuadere ejus nos esse capaces; quia nihil in nobis cernimus quod respondeat, quin potiùs adversa omnia. Ergo Paulus tam in eo elaboravit, ut regni Christi gloriam extolleret apud Ephesios, quàm ut serio Divinae gratiae sensu afficeret eorum animos. Ne autem propriæ indignitatis respectus eos dejiceret, revocat eos ad considerandam Dei potentiam: ac si diceret eorum regenerationem esse opus Dei, neque id vulgare opus, sed in quo immensam suam virtutem mirabiliter declaraverit. Ceterùm inter tria nomina quæ hîc posuit hoc interest, quòd *robur* est quasi radix, *potentia* autem arbor, *efficacia* fructus: est enim extensio Divini brachii, quæ in actum emergit.”

In translating, we should connect τοῦ κράτους (equivalent here to τὴν κρατοῦσαν) with τὴν ἐνέργειαν, rather than with τῆς ἰσχύος αὐτοῦ: *answering to that chief putting-forth of His might, which He put forth on the Person of His Anointed,*

when (Acts ii. 27) *He raised Him &c. &c.* : compare ch. iv. 16. Col. i. 29. 2 Thess. ii. 9.

21. Bp. Shuttleworth remarks upon this verse : "It is well known that the Jewish Commentators arranged the angelic hierarchy into three classes, in the following order : first, Seraphim, Cherubim, Thrones ; second, Dominions, Virtues, Powers ; third, Principalities, Archangels, Angels. St. Paul is evidently alluding to this division in the present passage, as also in ch. iii. 10. vi. 12. Col. i. 16. ii. 10, 15^m. Our poet Milton has reference to the same tradition in various passages of his *Paradise Lost* ; as in Book v. 601 : *Thrones, Dominations, Princedoms, Virtues, Powers.*"

Ibid. οὐ μόνον κ.τ.λ. Burton well suggests that this should be connected, not with *ὀνομαζομένου*, but with what goes before ; so that the meaning is, *Christ is Supreme Head of the Church, not now only, but for ever*—"i. q. νῦν τε καὶ εἰς τοὺς αἰῶνας," as Küttner also explains this clause.

22. καὶ αὐτὸν ἔδωκε κεφαλὴν κ.τ.λ. "De nomine non libenter litigo ; sed hodie Idoli Romani adulescentes improbitate suâ nos ad id cogunt. Nam, quum Christus solus vocatur *Caput*, certè omnes tam Angeli quam homines in ordinem *membrorum* coguntur ; ut, qui excellit maximè supra alios, sit tamen unum ex membris sub communi capiteⁿ. Atqui nihil eos pudet Ecclesiam clamitare ἀκέφαλον futuram, nisi unum habeat (præter Christum) *in terris Caput*. Hoc verò fœdissimum est sacrilegium, tam parùm honoris Christo tribuere ut mutila Ecclesia censeatur, si solus Ipse obtineat honorem a Patre sibi collatum. Nos autem audiamus Apostolum pronuntiantem *Ecclesiam esse corpus Illius* : quo significat indignos esse Ecclesiæ communionem, qui Illi se submittere

^m "Cur autem non simpliciter nominavit *Angelos*? Respondeo, amplificandæ Christi gloriæ causâ Paulum exaggerasse hos titulos : ac si diceret, Nihil est tam sublime aut excellens, quocunque nomine censeatur, quod non subjectum sit Christi majestati." Calvin—and so Küttner : "Ἀρχή, δύναμις, κυριότης i. q. ἄρχοντες, δυνατοί, κύριοι, planè sunt synonyma : cumlata invicem, ut nulla potestatis genus exclusum esse imperio Christi judicaretur. Ὄνομα ὀνομαζόμενον, res quæ existit : πᾶν ὄνομα positum videtur pro πᾶν simpliciter."

ⁿ Compare Matt. xxiii. 8—10.

recusant; nam UNITAS ECCLESIAE AB IPSO UNO PENDET.” Calvin.

23. τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου, literally translated, would be: *the filling-up of Him who is filling up for Himself a state of things in which He shall be ALL IN ALL*: and we might have been content to refer for explanation of this to ver. 10, and classed τὸ πλήρωμα τοῦ πληρουμένου with τῆς χάριτος αὐτοῦ ἐν ᾗ ἐχαρίτωσεν ἡμᾶς (ver. 6), τὴν ἐνέργειαν ἣν ἐνέργησεν (ver. 20), τὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς (ch. ii. 4), and other instances of a cognate noun and verb °: but the word πλήρωμα here and in Col. i. 19. ii. 9. John i. 16, though in each instance most agreeable to the context, and apparently such as would have suggested itself to the writer, seems likewise to glance at the fictitious Πλήρωμα of Cerinthus—“whom,” as Jerome has remarked, “the Apostle Paul often lashes”—or it may be, as Chandler writes, that “in these expressions the Apostle had respect to the famous statue of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman, to denote (as St. Jerome on the place tells us) *that she was the nurse, supporter, and life of all living creatures*; or as Macrobius informs us (*Saturnal.* i. 20), *she represented the Earth, or Nature, by whose nourishment the whole Universe is supported*. Now this gives a beautiful turn to the Apostle’s expression. The Church of Christ is that *Body*, that Πλήρωμα which He upholds and enriches by His bounty. Diana, amongst the Ephesians, was esteemed the Nurse and Supporter of all things; and her many breasts denoted the various methods and sources by which she conveyed her nourishment to the Universe. Such an one, the Apostle now tells them, Christ really is; for *He filleth all things with all things*: He filleth the Church and all its members with a rich variety of blessings. For, as St. John (who

° “πλήρωμα—πληρουμένου. *Paronomas.* Conf. δοξάζειν Ἰησοῦν Χριστὸν τὸν δοξάσαντα ὑμᾶς. *Ign. Ephes.* 2. ἐν ἐνὶ σώματι τῆς ἐκκλησίας αὐτοῦ. *Smyrn.* 1. ἐν μεγίθει Θεοῦ Πατρὸς καὶ πληρώματι. *Ephes. et Trall. Inscr.* εἰς πλήρωμα δόξης αὐτοῦ φανερωθῆν. *Clem. Rom. Fragm.* 8.” Grinf. Scholl. *Hellen.* in loc.

habent dominum. *Filios inobedientiæ pro contumacibus* posuit, more Hebraico: et certè infidelitas semper comitem habet inobedientiam, adeoque ipsa est mater et fons omnis pervicaciæ." Calvin.

3. *Among whom* (i. e. as disobedient children) *even we* that now are Christian men (ver. 5) *all lived in times past in the indulgence of the desires of our unregenerate nature; acting upon the suggestions* (Acts xiii. 22) *of the flesh, and of the thoughts of the heart*—which are only evil continually: compare Luke i. 51. Col. i. 21. Heb. iv. 12. Gen. vi. 5. LXX: ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς, καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας. "Σὰρξ ἢc ingenium, vel naturæ quam vocant inclinationem, significat. Additur nomen διανοιῶν, quæ a mente proficiuntur. Mens porro Rationem, qualiscunque est in Homine à Naturâ, comprehendit: quare nomen ἐπιθυμίαι non tantum ad inferiores appetitus, vel ad partem sensualem quam vocant, pertinet; sed ad summum usque pertingit." Calvin—who adds on καὶ ἡμεν τέκνα φύσει ὀργῆς: "Locus est insignis adversus Pelagianos, et quicumque peccatum originale negant. Nam, quod naturaliter inest omnibus, id certe est originale; naturaliter verò nos omnes damnationi obnoxios esse Paulus docet; ergo Peccatum in nobis hæret, quia Deus non damnat innocentes. Pelagiani cavillabantur peccatum ab Adam in universum Humanum genus propagatum esse, non origine, sed imitatione; PAULUS NOS CUM PECCATO GIGNI TESTATUR: nec mirum est pravitatem, quæ nobis a parentibus ingenua est, peccatum coram Deo censi; quia semen, quod adhuc latet, Ipse cernit ac judicat.

"Una tamen quæstio hîc occurrit, cur Paulus *Judæos* iræ et maledictioni subjiat, *ut reliquos*, quum tamen essent semen benedictum? Respondeo, naturam esse communem;

° These words, if we attend to the writer's collocation of them, and compare Rom. ii. 14. Gal. ii. 15. iv. 8, are but feebly and insufficiently rendered *and were by nature children of wrath*. It should rather be, *inheritors (so born) of wrath; even cursed children from our birth*: compare 2 Pet. ii. 14. Psa. lviii. 3. Isa. lvii. 4.

Judæos tantum in hoc differre a Gentibus, quod Deus eos promissionis gratiâ ab exitio liberat: sed illud est superveniens remedium. Altera quæstio: quum Deus sit auctor naturæ, quâ fit ut Ipse sit extra culpam si naturâ simus per-diti? Respondeo, duplicem esse naturam; prior à Deo est condita, altera est illius corruptio. Hæc igitur damnatio, cujus meminit Paulus, nequaquam à Deo manat, sed à depravatâ naturâ; quia nunc non nascimur qualis initio creatus fuit Adam, sed ex degenerare et vitioso homine adulterinum semen."

Ibid. ὡς καὶ οἱ λοιποί, *as are the residue of Mankind*; Acts xv. 17—those lost sheep, which have not yet been brought back to be One Fold under One Shepherd; John x. 16. "Ut etiam nunc non-Christiani omnes." Küttn.

5. χάριτι ἐστε σεσωσμένοι, *by an act of free grace are ye in your present state of Salvation*—so does the Apostle interrupt, by a momentary restriction of it to those whom he was addressing, that forcible description of God's free gift of Eternal Life—even glory, and honour, and immortality; Rom. ii. 7—which, in reference to as many as in faith, obedience, and love submit themselves to be saved under the mighty hand of God upon them (Acts ii. 40. Phil. ii. 12, 13. iii. 12. 1 Pet. v. 6), he has in Tit. iii. 5 set forth in one word, ἔσωσεν ἡμᾶς: in Rom. viii. 30 in two, ἐδικαίωσεν, ἐδόξασε (comp. Rom. iv. 25. 1 Thess. ii. 12. 2 Tim. i. 9. 2 Pet. i. 3): here in three, συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις, *He quickened together with that HIS ANOINTED One in whom the Many, that should thereafter be His Brethren, were federally present before God when, as Son and Representative of Man, He was declared to be (in the glory of that nature which He had redeemed and spiritualized) the Son of God^d; and raised together with Him (ch. i. 20) and seated together with Him as who should be of the Kingdom of Heaven in Christ Jesus: intending thereby, in the ages which should follow thereupon (i. e. in what should be known as the times of THE CHURCH on earth), to let the*

^d The reader is requested carefully to compare Rom. i. 4. iv. 25. v. 19. vi. 4. viii. 29. 1 Cor. xv. 44—49. 2 Cor. v. 2—5. Phil. iii. 21.

exceeding richness of His grace be seen^e in goodness towards us in Christ Jesus.

“*Quod de resurrectione hîc meminit ac sessione in cœlis*” Calvin well observes on ver. 6—“*nondum quidem oculis cernitur; verùm, quasi in præsentî possessione jam essemus, ea beneficia nobis collata esse docet, quò magis statûs nostri conversionem attollat, dum ab Adam ad Christum perducimur: perinde scilicet ac si ex profundissimis inferis ad cœlum nos transferri diceret. Et certè, quamvis salus nostra in spe sit adhuc abscondita, quantum ad nos spectat; in Christo nihilominus beatam immortalitatem et gloriam possidemus. Ideo addit in Christo: quia nondum hæc quæ commemorat in membris apparent, sed in solo Capite; propter arcanam tamen unitatem ad membra certò pertinent. Alii vertunt, per Christum; sed meliùs convenit, in Christo, propter illam quam notavi rationem.*”

8. *For under a system^f of Free Grace have ye been brought into a state of Salvation, through the instrumentality of Faith; and that, not of yourselves^g—that the door of Faith hath been opened to you, that unto Gentiles and aliens from God hath*

^e That peculiarity of the Middle Voice of which we have here availed ourselves, to set forth the true construction and meaning of *ἐν χρηστότητι κ.τ.λ.*, is well expressed by the French *laisser* and German *lassen*, when used as auxiliary verbs.

^f The prominence which we have endeavoured to give to the Apostle's mention of Free Grace on the part of God, and Faith on the part of Man, as the main features in the Covenant of Salvation through Christ, was suggested by the presence of the Article before *χάριτι*, and before *πίστεως*—*τῇ χάριτι*, like *τῇ ἐλπίδι* in Rom. viii. 24, expressing the general character or kind (*genus*) of that state of Salvation into which Christ has called us, and which here is described, as it is bestowed by the goodness and mercy of God; there, as it is apprehended by the faith and hopeful anticipation of Man. Then, as regards *σεσωσμένοι*—which in ver. 5 we understood to refer (like *σώσαντος* 2 Tim. i. 9, *ἔσωσεν* Tit. iii. 5) to that Sovereign act of grace which bid us be free in Christ from that debt which we owed in Adam—we here too understand it to describe that responsive act of each insolvent debtor, whereby once for all he submits himself, and all who are dependent on him, to be saved through faith (see Acts xvi. 30—33); and so we would distinguish between *σεσωσμένοι ἐστί* here, and *ἐσώθημεν*, Rom. viii. 24, which is rather to be resolved into *ἐν τοῖς σωζομένοις ἐσμέν*—Acts ii. 47. 1 Cor. i. 18.

^g *Οὐ τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστειως σωθῆναι: τοῦτο δῶρόν ἐστι Θεοῦ: Theophylact—and so Chrysostom and Theodoret.*

been granted time and place for Repentance unto Life (Acts xi. 18. xiv. 27), *it is the free gift of God; not granted on the score of works—so that^h no one can boast* (Rom. iii. 27. 1 Cor. i. 29—31). *For we are His handiwork, created as we are in Christ Jesus, our mystical Head and Fountain of spiritual Life, expressly for good works—such, namely, as “follow after Justification, and spring out necessarily of a true and lively faith” in Christ (Art. XII.)—for which God hath from the first provided so as that we should walk in them:* compare Gen. xxii. 8, 14. John vi. 29; and with οἷς, “the Dative of the object” of προητοίμασεν—which object is declared to have been ἵνα ἐν αὐτοῖς περιπατήσωμεν—compare the similar construction of οὗ (“the Genitive of reference,” *in respect of or as compared with whom*) ἐγὼ οὐκ εἰμι ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος: John i. 27.

The Apostle evidently intended to say that “good works” in the Christian system are *such only* as God Himself has laid the foundation for in faith in Christ; and to make room for which, He has further provided the way and means for each Christian’s building up himself in that most holy faith, and so *working out his own salvation*, by the gift alike of His word and of the ministering grace of His Holy Spirit. Hence Whitby: “Our entire renovation or new creation, by which alone we are enabled to do works good and acceptable in His sight, is from God; who by Christ Jesus hath given us the

^h The ἵνα is not *causative*, as in ver. 7, ἵνα ἐνδειξ. *that so, thereby to, &c.*; but *eventual*—expressing here a logical conclusion, and in ver. 10 a virtual consequence, and foreseen result: see note on Æsch. Agam. 353. On the received version, *lest &c.*, Macknight has well remarked: “The translation of ἵνα in our Bibles represents God as appointing our salvation to be by faith *in order to prevent* men’s boasting: which certainly is an end unworthy of God in so great a matter. I therefore think ἵνα should be translated *so that*, denoting the event simply.”

To our Apostle’s οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι, as above interpreted, it may be said, an exception occurs in the case of Cornelius, as described in Acts x. 4, 35. But *what had* Cornelius *that he had not received*, though but as crumbs that fell from the table of those thankless children of God among whom this pious Heathen dwelt? And is not his acceptance with God, like that of the Ethiopian eunuch and of Lydia, an exemplification rather of that Scripture: “Take heed how ye hear: for *whosoever hath, to him shall be given*; and whosoever hath not, from him shall be taken even that which he seemeth to have;” Luke viii. 18. Matt. xiii. 12. xxv. 29.

knowledge of our duty, and by His grace and Spirit hath enabled us for the performance of it. *They* mislead men, who extend this to the whole of our Salvation ; which, though it be so of grace as to be carried on from the beginning of our new nature to the end of our life by the assistance of God's grace and Holy Spirit, yet is not so of grace as to exclude those works of righteousness which God hath prepared us [rather, for our having opportunity and ability] to walk in; they being the conditions requisite to make faith saving, the terms on which alone we are to enter into Life (Matt. vii. 21. Luke x. 25, 28. Rom. ii. 6, 7, 10. 2 Pet. i. 5—11. Rev. xxii. 14), and according to which we shall receive our future recompence ; Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. Gal. vi. 4, 5."

11. " Having spoken to them of the general state of fallen Man, and the Salvation of all believers by the rich grace and mercy of God, the Apostle next proceeds to show the Gentile converts the peculiarity of *their* case, which had placed them much further out of the way of mercy than the Jews had been." Scott—and so Chandler: " He illustrates the mercy of God in their conversion, by showing them that God was bound by no special Covenant with *them* to confer so great a happiness upon them; since they were strangers to the only peculiar Covenant He had entered into with any part of Mankind, and consequently could plead no interest in the peculiar benefits of it." *Wherefore remember that ye, as ye once were—unregenerate Gentiles, men that are described by the term UNCIRCUMCISION by the so-called Circumcision; outward, I mean, and literal in the flesh—that at that time (as ye then were) ye were &c.*

In illustration of οἱ λεγόμενοι ἀκροβυστία, and of the spirit in which this term was applied by the Jews, compare Judges xiv. 3. xv. 18. 1 Sam. xvii. 26, 36. Isa. lii. 1. Acts xi. 3: and to explain the Apostle's significant emphasis in the words ἐν σαρκὶ χειροποιήτου, compare Rom. ii. 28, 29. Phil. iii. 3. Col. ii. 11.

Ibid. τὰ ἔθνη ἐν σαρκί. " Hæc commemoratio illis ob oculos ponebat, quàm nulla sibi esset superbiendi causa. Pri-

mum commemorat ipsos caruisse populi Dei insignibus : nam *Circumcisio* symbolum erat quo insignebatur populus Dei, ut discerneretur ab aliis ; *Præputium* profani hominis indicium erat. Quum ergò Deus Sacramenta gratiis suis addere soleat, ex eo quòd Sacramento privati erant colligit neque gratiæ ipsos fuisse participes. Non est quidem perpetuum argumentum¹ ; valet tamen quoad ordinariam Dei dispensationem : unde illud : *Efficiatur Adam, ne forte gustet de arbore vitæ, ac vivat*. Certè, etiamsi totam arborem vorasset, non recuperasset tamen ex solo esu vitam ; verùm Dominus per *signi* privationem illi *rem* quoque auferebat. Ita hìc Paulus Ephesiis præputium objicit, tanquam pollutionis signum ; Sanctificationis symbolum tollit, ut rem quoque significatam adimat. Falluntur ergò, qui hæc omnia putant in contemptum externæ Circumcisionis dici : quanquam fateor simul, adjunctum esse epithetum *in carne manufacta* ut indicaret esse duplicem Circumcisionem, atque ita retunderet Judæorum gloriam qui literalì Circumcisione frustrà superbiunt ; Ephesiis autem omnem scrupulum eximeret, quum eam habere se agnoscerent quæ erat præcipua, immò quæ erat tota externi signi veritas." Calvin.

12. ἐλπὶδα μὴ ἔχοντες, is not, as the English Version makes it, an independent clause—as though the Apostle had written ἀνέλπιστοι, or ἐλπὶδα οὐκ ἔχοντες—but dependent upon the clause preceding both for its construction and meaning, and equivalent to ὥστε μὴ ἔχειν ἐλπὶδα, *so that you had no covenanted hope*—no such assured hope as gleamed here and there upon the faithful few before the Flood ; no such bright bow of promise as cheered those whose views were Heavenward, even from Noah unto Christ ; no such fervent and devout anticipation of the coming day of their Lord, as in these last days distinguishes the children of the Kingdom from the children of this world.

¹ Angl. "It does not, indeed, *always* follow that it should be so"—a most judicious and important qualification of the argument. So our Church, in her answer as to how many Sacraments Christ hath ordained in His Church : "Two only, as *generally necessary* to salvation ; that is to say, Baptism, and the Supper of the Lord."

“ Quia promissionum omnium et spei fundamentum est CHRISTUS, ideo primum alienos ab Ipso fuisse dicit. Qui autem *Christum non habet*, ei nihil restat nisi exitium: nam et *Politia Israelis* in Ipso fundata erat; quomodo enim, nisi in Ipso solo, Dei populus in sancti corporis unitatem colligaretur? et idem de *Tabulis Promissionis* sentiendum, nam *quæcunque sunt promissiones Dei, in Christo sunt Etiam et Amen*. Sublato porro Salutis fœdere, *nulla spes* manet; solemnem enim ritu fœdus suum pepigit Deus cum Abraham et posteris ejus, ut esset perpetuò Deus illorum. Hujus fœderis confectæ sunt tabulæ per manum Mosis, quæ depositæ erant in populo Israelitico instar peculiaris thesauri, ad Gentes autem non pertinebant.”—Calvin. See John iii. 36. iv. 22. xvii. 3. 2 Cor. i. 20. 1 John ii. 23. 2 John 9.

14. ὁ ποιήσας τὰ ἀμφοτέρα (ἡμῶν) ἓν, *who hath made both parties of us for whom He died one*. “Necessaria erat hæc partitio^k. Omnem cum Gentibus communicationem suâ prærogativâ indignam putabant Judæi. Ut tale supercilium illis retundat, dicit tam illos quam Gentes in unum corpus coaluisse. Nunc omnia simul collige, et hunc syllogismum conficies: Si Judæi cum Deo pacem habere volunt, necesse est ut Christum habeant conciliatorem: Christus autem pax eorum aliter non erit, quàm si ex ipsis et Gentibus unum corpus efficiat: ergò Judæis nihil est cum Deo, nisi Gentes in societatem admittant.” Calvin—who illustrates *that middle-wall of partition*, wherein the Apostle alludes to the wall of the Temple which separated the court of the Israelites from the court of the Gentiles, from Deut. xxxii. 8, 9, and proceeds: “Vides fixos a Deo limites, quibus populum unum a reliquis discernat: inde *inimicitia* cujus meminit hîc Paulus; segregantur enim alii ab aliis, dum rejectis Gentibus solos Judæos sibi co-optat Deus et sanctificat, a communi humani generis pollutione ipsos liberando. Additæ postea sunt cæremoniæ, quæ tanquam parietes Dei hæreditatem includerent, adeoque Gentes a Dei regno arcerent. Nunc dicit Apostolus et

^k Angl. *this distribution*; in other words, this separate mention of the two component parts of Christ's one fold. See John x. 16.

sublatas esse inimicitias, et parietem dirutum: nam Christus, beneficium adoptionis proferendo ultra Judææ terminos, effecit ut omnes nunc simus fratres. Ita impletum est vaticinium illud: JAPHETH *in tabernaculis SEM habitabit*. Postea ratio diruti parietis exprimitur, *per Christi carnem*; siquidem Filius Dei, communem omnibus naturam induendo, perfectam unitatem in corpore suo consecravit." Compare Heb. ii. 14, 15, and note on 1 Cor. x. 17.

15. τὴν ἐχθρὰν — on which Küttner, "ἐχθρὰ, h. l. *odii causa*; id quod inimicitiam excitavit et aluit. Cur verò leges Mosaicæ dicantur ἐχθρὰ, ratio posita est tum in eo quòd ipsis Judæis, quia servari ab iis non poterant, perpetuum Dei horrorem pœnarumque Divinarum metum injiciebant; tum quòd earum servandarum studium Judæos cæterasque Gentes à mutuâ consuetudine necessariò excludebat"—stands in apposition to τὸν νόμον in such form as to imply that, in setting *this* aside, Christ's coming in the flesh had set aside the other also. Translate therefore: *having set aside our enmity, through His having by His Incarnation set aside* (Rom. vii. 4, 6. viii. 2—4. x. 4. Heb. x. 5—10) *the Law of positive¹ commandments*—or *Law of commandments given dogmatically*; i. e., under the form of positive and precise rules which, if not obeyed to the very letter, must needs rise up in judgment with such as are subjected unto them, and condemn them: see further on Col. ii. 14.

Ibid. ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, Eng. Vers. *for to make in Himself of twain One New Man*, conveys the true sense of what more exactly rendered would be, *thereby to form in Himself into One New Man*^m (i. e. so as

¹ On that *want of universality* which characterizes every positive system of Religion, and was not least observable in the Jewish Theocracy, the reader will find some striking observations in the late Professor Vinet's *Essays on Vital Christianity*, ch. v., as translated and published in Collins' Popular Series (Glasgow). "Natural Religion"—he remarks—"the instant it becomes *positive*, ceases to be capable of being the Religion of the Human Race:" and again, "As soon as Natural Religion professes to clothe itself in determined forms, *unanimity ceases*; no human power can establish it." Compare Matt. ix. 11—13. xii. 6—8. 1 Thess. ii. 15, 16, and see the *moral* precepts of the Law extended, so as to include all people, Matt. v. 27—48. John iv. 21—24. Eph. vi. 3.

^m "Quum dicit *in seipso*, avertit ab hominum diversitate Ephesios, ne alibi

to be One with Him, and with each other, in His Church) *them that were two* and widely estranged from each other, as Jew and GENTILE: Rom. x. 12. Gal. iii. 28. And this both explains ποιῶν εἰρήνην, and makes it probable that in ver. 17 (as similarly interpreted by ver. 18) and in ver. 14 the Apostle meant to speak of Christ as *our peacemaker* not least *on earth* (compare Isa. ix. 6. Matt. v. 9. Mark ix. 50. Luke ii. 14); though this forbids not that (with Whitby) we should understand this Peace to have been made, as between Jew and Gentile by abolishing the Ceremonial Law which made the enmity between them, so also with God by reconciling both to Him through His one offering of Himself once for all upon the Cross. Τὴν ἔχθραν accordingly—as subjoined now to ἀποκαταλλάξῃ . . . διὰ τοῦ σταυροῦ, and no longer to τὸ μεσ. τ. φρ. λύσας—has a wider meaning in ver. 16, where we might translate: *having utterly destroyed all enmity thereby*, and established, as ἐπὶ γῆς εἰρήνην, so also ἐν ἀνθρώποις εὐδοκίαν.

17. *And by His coming* into the world (John xvi. 28. Acts iii. 19. 1 John iv. 2, 3) *He hath brought glad tidings of Peace for you that were afar off, equally as for them that were nigh* (Luke ii. 10. Acts ii. 39. ix. 15)—so the Apostle returns to his point, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε, ver. 13: then adds, on the ground which he has established in vv. 14—16, where he enlarges on ἐν τῷ αἵματι τ. Χρ.—*because it is through Him that we both of us have our access* (Rom. v. 2) *in One Spirit* (under the spiritualizing influence of One and the same abiding Comforter, in spiritual conformity to One and the same Divine Model, and so in the like consecration of body, soul, and spirit; Rom. i. 4. 1 Cor. i. 30. 1 Thess. v. 23) *to the Father.*

20. *Built, as ye have been, on the foundation laid by the*

quàm in Christo unitatem quærant. Utcunque ergo duo antè fuerint conditione inæquali, in Christo unus homo fiunt. Neque frustra addit in unum hominem novum: significat enim, quod alibi apertius docet, in Christo neque Circumcisionem neque Præputium valere quicquam: nullius pretii esse quævis externa; sed novam creaturam primum et ultimum locum tenere. Una ergo est Regeneratio spiritualis, quæ nos coagmentat.”—Calvin.

*Apostles and Prophets*ⁿ, the HEAD OF THE CORNER^o (Psa. cxviii. 22. Matt. xxi. 42) being Jesus Christ Himself, in whom the entire building compactly fitted together is springing up into an Holy Temple in the Lord; in whom, among others, ye Ephesians also are being builded together for a local habitation of God in Spirit (comp. 1 Cor. iii. 9—17)—in other words, a branch of the True Vine, a living and spiritual Church in Christ, was then existing in Heathen Ephesus; and there, as at Corinth, what Paul had planted those Elders of the Church, whom the Holy Ghost had made its overseers, were now watering; and so, even in the absence of their Apostle, God and the word of His grace was giving the heavenly increase. See Acts xx. 17, 28, 32.

“Quin *fundamentum* hîc pro *Doctrinâ* sumatur, minimè dubium est: neque enim Patriarchas nominat, aut pios Reges, sed eos solos qui officium habebant docendi, et quos Ecclesiæ suæ ædificationi Deus præfecerat. Itaque docet Paulus, fidem Ecclesiæ in hâc Doctrinâ debere esse fundatam. Quid ergò de iis sentiendum qui solis hominum figmentis nituntur, nos autem defectionis accusant quia puram Dei doctrinam amplectamur?” Calvin—who adds on συναρμολογουμένη: “Primum requiritur *co-optatio*, ut se invicem complectantur Fideles, et se alii aliis mutuâ communicatione accommodent: alioqui non ædificium esset, sed confusa moles. Præcipua symmetria in Fidei unitate consistit; deinde sequitur profectus, vel incre-

ⁿ *The testimony of Jesus being the spirit of Prophecy* (Rev. xix. 10), the same *holy Apostles* who were Christ's chosen witnesses to the world of “those things which God had from the first declared by the mouth of all His Prophets” (Acts iii. 18), are fitly described here as being *Prophets* also themselves, *inspired* (ch. iii. 5) to interpret what under the same Holy inspiration had been but uttered, and recorded in Scripture, by those *holy men of God* into whose labours they had entered: compare John iv. 38. 2 Pet. i. 19—21, and see note on Rom. xii. 6.

^o “In order to understand this expression properly, we must bear in mind that the strength of buildings lies in their angles, and that the corner-stone is that which unites and compacts their different sides, and the chief corner-stone that which is laid at the foundation, upon which the whole angle or quoin of the building rests, and which therefore is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of the spiritual building of God rests upon Him who by His death hath united Jews and Gentiles, the two great constituent parts of it, into one compact building and temple.” Bloomfield, after Chandler and the ancient Commentators.

mentum. Quicumque non ita sunt fide et caritate uniti ut in Christo proficiant, profanam habent ædificationem cui nihil est cum templo Dei commune,"—and again on ver. 21: "*Alibi singuli* Fideles vocantur templa; hîc autem *ex omnibus* dicit constare templum Dei: utrumque verè et appositè dictum. Nam ita in unoquoque nostrûm Deus habitat, ut velit nos omnes sanctâ unitate simul complecti, et hoc modo unum ex multis efficere. Ergò, qui seorsum *templum* est, aliis aggregatus fit *lapis templi*: quod ad commendandam unitatem dicitur." Compare 1 Pet. ii. 5.

CHAPTER III.

1. "The principal truth announced in the preceding Chapter was, that the Ephesians, who had been Gentiles, were now in common with the Jews admitted to all the privileges and blessings of the New Dispensation. *For this cause*, the Apostle proceeds, *I, the prisoner of Jesus Christ—for ye cannot but have heard both of my Divine commission and of the nature of the doctrine which I am commanded to teach—for this cause* (τοῦτον χάριν repeated from ver. 1 in ver. 14) *I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by His Spirit that so Christ may dwell in your hearts;*" &c. &c. Bp. Middleton—who well adds, "The solemn Doxology with which the Chapter concludes, forbids us to imagine that the sense is still incomplete; nor is it difficult to explain the παρακαλῶ οὖν of ch. iv. ver. 1, without supposing it to be the resumption of the argument. The οὖν, which some suppose to indicate a resumption, is no other than the *quæ cum ita sint* of Cicero, which usually introduces his perorations. *These things being so, I exhort you to walk worthy of your vocation to be partakers in the Covenant of Mercy*—and accordingly the remainder of the Epistle is devoted to moral precepts."

By ἐγὼ ὁ δέσµ. τ. Χρ. Ἰησ., as by the equivalent expression ὁ δέσµ. ἐν Κυρίῳ ch. iv. 1, the Apostle, in no wise ashamed of

his chain (ch. vi. 20. Acts xxviii. 16, 20. 2 Tim. i. 16), doubtless intended to say: *I who, as a state-prisoner at Rome, am still doing the work of Him, the crucified Saviour of the world, whom God hath made now both Lord and Christ*; Acts ii. 36. v. 31, 32. And to this great "consolation in Christ" he tacitly reverts, when in ver. 13 he writes: *wherefore I entreat you not to grow faint-hearted on the ground of my tribulations on your account, which are in fact your glory*—working the death, it may be, of the mortal body in *me*; but in *you* the life of the undying spirit, even "glory, and honour, and immortality;" and so "falling out rather unto the furtherance of the Gospel;" Phil. i. 12, 13. ii. 1. 2 Cor. iv. 12.

2. *As ye, no doubt^a, have heard*—so the Apostle digresses from the words ὑμῶν τῶν ἐθνῶν, and pursues the train of thought which they had suggested as far as ver. 14—*of the dispensation* (it was Christ who, as Head of His household the Church and Sovereign Dispenser of what shall be each servant's portion therein, called me to be steward^b) *of the grace of God which hath been given me in relation to you* (Acts xxvi. 17. Rom. xi. 13. xv. 16): *how that by express revelation* (Gal. i. 12, 16) *He made known to me the Gospel Mystery, even as I have just above described it* (ch. i. 4—10. ii. 4—18), *where* (πρὸς δ, referring to which part of this Epistle) *ye may each of you read and judge of my* (how far I have) *understanding in that Mystery revealed and accomplished in Christ* (ver. 11. 1 Tim. iii. 16) *which &c. &c.* With ἐν ὀλίγῳ—an adverbial phrase capable of being applied either to *space* or *time*, as (ὅσον οὐκ) *all but, or but now*—compare Acts xxvi. 28. Calvin translates it *paulò ante*, and remarks: "Particula ἐν ὀλίγῳ, quam Erasmus *paucis* transtulit, ad *tempus* referre visum est. Nam hoc modo subesset tacita comparatio inter hanc scriptionem et illam superiorem: atqui minimè quadraret *brevitatem* notari, ubi non potuit magis concisè restringere, quàm hic obiter attingit, sermonem."

5. ὡς νῦν ἀπεκαλύφθη κ.τ.λ., *to that extent in which* (as

^a See note on 2 Cor. v. 3, and compare Gal. i. 13.

^b 1 Cor. iv. 1.

clearly as) *it now has been revealed to His holy Apostles and inspired Interpreters* (ἐν πνεύματι = θεοπνεύστοις), *that the Gentiles, namely, are joint-heirs of God with the Jews, &c. &c.* By τοῖς ἁγίοις ἀποστόλοις αὐτοῦ St. Paul, who “regarded not the person” τῶν ὑπὲρ λίαν ἀποστόλων (2 Cor. xi. 5), describes the sacred function (even as under the same relation St. Luke describes them by τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, Acts i. 2) of Christ’s chosen vessels for conveying to the Church, of which in Doctrine, Order, and Discipline (Acts ii. 42) they were to lay the one foundation, that πνεῦμα ἁγιωσύνης (called also πνεῦμα υἰοθεσίας, πνεῦμα Χριστοῦ, and πνεῦμα Θεοῦ) in which because *He* lived, they, and all who through their preaching should believe in Him, were thenceforth to live also^c. The reference, therefore, is to the consecration recorded in John xx. 21, 22, where, even as the Father had sanctified and sent His Son into the world, “intending Him to be His First-Born among many to be born His brothers;” so did Christ send the men whom He had chosen, and made One with Him in sanctification of spirit and in belief of the Truth, “intending them to be a kind of first-fruits of His creatures:” John x. 36. xvii. 16—19. Acts iv. 27. Rom. viii. 29. James i. 18.

The same men—as is indicated by there being but one Article, here and in ch. ii. 20—are further described as they were, when (like their Divine Master) baptized by the descent of the Holy Ghost upon them, they had received that ability which He had promised that He would give them—even “a mouth and wisdom which all their adversaries should not be able to gainsay nor resist:” Luke xxi. 15, compared with Acts i. 4, 5, 8.

7. διὰ τοῦ εὐαγγ. οὗ ἐγ. διάκ. κ.τ.λ., *under that Gospel Dispensation wherein I have my vocation and ministry according to the gift of the grace of God, in which gift^d there has been*

^c John xiv. 19. xvii. 18—23. Rom. i. 4. vi. 8—11. viii. 9, 15.

^d Burton remarks that “the best MSS. read τῆς δοθείσης”—a variation which was to be expected after κατὰ τὴν ὁμοίαν τῆς χάριτος τ. Θ.: but we believe the Apostle to have intended to say, not *which* grace has been given me, but *of which* grace there has been given me in proportion to &c.; and to this end he

given to me after the in-working of His power ; i. e. according to what His power has actually wrought in me—and what that was, what leaves this one branch of the Tree of Life had been putting forth for the healing of the nations (Rev. xxii. 2), the Apostle proceeds at once to declare: unto me, I say, who am less than the least^e of all (not of the holy Apostles only, but of) the holy Brotherhood (Matt. xxv. 40. Heb. iii. 1), hath there been given this grace, that &c.

Here is the true *servus servorum Dei*. Here is one who—though “he was not a whit behind those who in the highest and most emphatic sense were APOSTLES,” though “he had seen the Lord” as He is now in glory, and from Him in the first instance had received his ministry and special mission in the Church^f; though “he was free,” therefore, “from all men”—“yet made himself servant unto all,” and “debtor” both unto the civilized and uncivilized, both unto the learned and unlearned of Mankind, for the delivery to them of *the untold riches of Christ*. Here is one from whom “every member of Christ’s Church in his vocation and ministry” may learn how he “may truly and godly serve Him”—“humbling himself under the mighty hand of God,” if he would receive “more grace” from Him who “resisteth the proud and giveth grace unto the humble:” see James iv. 6. 1 Pet. v. 5, 6.

9. *And to put clearly before all, what is the fellowship proposed to them in that Mystery which since the ages of the world began (ver. 11. ch. ii. 2. John ix. 32. Acts iii. 21) hath been hid in the secret counsel of God the Creator of all things, and kept back from Angels and from Men (Col. i. 26) to the intent that now (“in these last days;” Heb. i. 2) should the Princedoms and the Powers in the Kingdom of Heaven^g have*

has employed his favourite construction of a cognate noun and verb, which we too might retain by translating: *according to the gift of God’s grace, with which I have been gifted &c. &c.*

^e “Ἐλαχιστότερος, Comparativus a Superlativo denuò formatus, ad rem validiùs minuendam.” Kùttn.

^f Compare Acts i. 25. xiii. 2. xxvi. 17, 18.

^g The emphatic words here, as we have intimated in the above translation, are *νῦν, διὰ τῆς ἐκκλησίας*—agreeably to what was said in ch. ii. 7, *ἐν τοῖς*

made known to them, IN THE CHURCH, the manifold wisdom of God, as seen in the project (or better here, the predisposition^b) of the ages (Divine dispensations), to which He hath given effect in Christ Jesus our Lord, in whom we have the privilege of freely speaking to God as our Father (Rom. viii. 15. Gal. iv. 6. 1 John v. 14, 15), and of drawing nigh with confidence (Heb. iii. 6. iv. 16. x. 22), through the faith which we have in Him our High Priest, and our Mediator at the Throne of Grace.

In ver. 9 we have adhered to the received text *ἡ κοινωνία*, in preference to the better authòrized reading *ἡ οἰκονομία*—thinking it probable that, as Macknight conjectures, “transcribers, not observing that the Apostle was contrasting the discoveries made in the Gospel with those made in the Heathen Mysteries, and the Christian Church with their religious societies or fellowships, were at a loss to know what he meant by *the fellowship of the Mystery*, and so substituted the word *dispensation* in its place;” and that this view of the passage is confirmed by the Apostle’s use of the verb *φωτίσαι*, here and in 1 Cor. iv. 5; as also by ch. v. 11—13, and by 1 Cor. ii. 6, 7, where see the notes. The words *διὰ Ἰησοῦ Χριστοῦ*

αἰῶσι τοῖς ἐπερχομένοις. But why the Apostle should say, that God’s secret purpose from the beginning was to make the Christian era, and age of the Church, the “time and season” when most of all it should be known in the Kingdom of Heaven how deep is the wisdom and knowledge of God—this to Locke and others has appeared so great a difficulty, that they have preferred to understand *ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις* of the Jewish Scribes and Pharisees, “who, being members of the Jewish Church, might be said to be in heavenly places with as much propriety as the members of the Christian Church are said to be so in ch. i. 3. But surely”—replies Macknight, whose words these are—“the manifold wisdom of God was *not* made known to the Jewish rulers by the Christian Church, which they believed to be no Church of God, and endeavoured to destroy.” He doubts not, therefore—as who that compares ch. i. 20, 21, and contrasts 1 Cor. ii. 8, can doubt?—that the Apostle spake of the *Angels of God in Heaven*; of whose part in the Eternal Son of God, and of their ministering in His Kingdom of grace and glory, what little we are permitted to know, may be gleaned from ver. 15. Col. i. 16. Matt. iv. 11. Mark xiii. 32. Luke ii. 13, 14, xv. 10. xxii. 43. xxiv. 4—7. Acts i. 10, 11. xii. 11. 1 Tim. v. 21. Heb. i. 14.

^b Macknight translates it *the disposition*, Whithy *the fore-ordering of the ages*—adding, “In the first of the ages His wisdom saw fit to promise a Saviour to fallen Adam; in the second age to typify and represent Him to the Jews in sacred persons, rites, and sacrifices; in the age of the Messiah, or last age, to reveal Him to the Jews, and preach Him to the Gentiles.”

which are generally read at the end of this verse, but not found in the most ancient MSS. *Alex.* and *Clerm.*, nor in the Vulg., Syr., or Ethiop. Versions, nor cited by Tertullian, Ambrose, or Jerome, we believe to have been accidentally taken in from the Margin (where they were doubtless suggested from Col. i. 16, 17, the parallel passage to which is found rather in ver. 15), and would leave out of the Text, as not needful to the Apostle's present argument; nay rather, as tending to confound the *natural* creation of God with that finished work, His *spiritual* creation (not διὰ Ἰησοῦ Χριστοῦ, but ἐν Χριστῷ: ch. i. 3. iii. 6. 2 Cor. v. 17; or ἐν Χρ. Ἰησοῦ: ch. ii. 6, 7, 10) in the Anointed Prophet, Priest, and King of the New Jerusalem; and so to overturn that order of the Divine πρόθεσις: οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἔπειτα τὸ πνευματικόν: 1 Cor. xv. 46. See further, in our interpretation of ver. 15, why the Apostle should not here have anticipated what he there most unequivocally declares of Christ, as the Eternal Son—the one channel (as of return to, so) of emanation from the Father and Fountain of all being.

15. *Of whom is every¹ description of Family* (every classification and kind of spiritual being¹), *in the Heavens, and on Earth.* That this was the Apostle's meaning, will be seen by comparing ch. i. 21. Col. i. 16: and whether we connect ἐξ οὗ with the nearer or the more distant antecedent, the sense will not be altered; inasmuch as it was only in that higher and common "relation of Sons unto Him in Jesus Christ" (ch. i. 5), that either the seed of Abraham, or the sons of the stranger, were privileged to draw nigh to God as their Father. Abraham (it might be argued from John vi. 32) gave not the Jews that *true and spiritual sonship* in which God should

¹ "All the modern Versions, which I have met with, here render *πᾶσα* by *all*, in the sense of *the whole* or something equivalent thereto. It is, however, to be observed that the reading is not *πᾶσα* Ἡ *παρσία*, and that the sense therefore is *every family*. And so the Ancients appear to have understood it." Bp. Middleton.

¹ "ἐξ οὗ (παρὸς) . . . ὀνομάζονται, a quo omnes Spiritus Hominesque nomen gerunt; quippe sunt et dicuntur omnes creati a Deo, Geschöpfe Gottes, Kinder Gottes, Volk Gottes. Cf. Rom. ix. 25. Sententia omnis opposita videtur opinioni Judæorum ei, quæ se solos his nominibus uti jure posse existimabant." Küttner.

indeed have been their Father; John viii. 42. *It was the Father of our Lord Jesus Christ*—even God in Christ reconciling the world unto Himself, so as no longer to impute their trespasses unto them—who to as many as received Him, and so to *us* also, the constant succession of believers on His Name (ch. i. 12, 19), gave power to become His children by adoption, and as a present token of our sonship, “sent forth the Spirit of His Son into our hearts, crying *Abba! Father!*” (Gal. iv. 6). Hence Calvin: “Relativum *ex quo* tam in Patrem quàm in Filium potest competere: non placet, quòd Erasmus ad *Patrem* nominatim restringit; neque enim tollenda erat libertas lectoribus: immò altera expositio longè est probabilior. Alludit Apostolus ad eam cognationem quæ Judæis erat inter se ob communem patrem Abraham, qui fuit initium generis. Ex adverso autem, dum tollere vult discrimen inter Judæos et Gentes, dicit, non Homines solùm universos in unam familiam unumque genus per Christum redactos esse, sed Angelis etiam factos esse contribules: una enim est cognatio æstimanda, tam in cœlis quam super terram, tam Angelis quam Hominibus; nempe, si ad Christi corpus pertinemus.”

17—19. *That Christ*, spiritually apprehended and brought home to you *by faith*, may dwell in your hearts—your foundation, as His living Temple, being deeply laid in Love—so that, in common with all the holy brethren who with you are being built up in His Church (ch. ii. 22) *ye shall be able to take in* in all its vast dimensions, and to know, that which all knowledge falls far short of, THE LOVE OF CHRIST—which truly to know, is to be filled (alike in the Church, and in the Christian; alike in the collective, and in the individual temple of the Holy Ghost) *up to the full measure of the filling-up of God*: ch. i. 23. Col. ii. 9, 10. Matt. ix. 16. Mark ii. 21. Compare also ch. iv. 23, 24. Col. iii. 10. Tit. iii. 5. Gal. iv. 19. Col. i. 27.

In ver. 17 we have preferred to take ἡρριζωμένοι καὶ τεθεμελιωμένοι as a “nominativus pendens” (comp. ch. iv. 2, 3), and make this intermediate clause describe (as the Apostle would seem to have intended) that first among the fruits of the Spirit (Gal. v. 22) whereby, loving Him who hath so loved

the world, true Christians abide in Christ, and in the holy fellowship of His Church taste for themselves and see ever more and more of the ever-flowing, and still inexhaustible, fountain of His grace and love.

In ver. 18 we hold with Küttner, that “In vocibus *τί τὸ πλάτος κ.τ.λ.* nihil quærendum est nisi notio *immensi*; imprimisque cavendum ne, quæ junctim posuit Apostolus, discerpta lacerentur; et quo sensu *profunda*, quo *alta* etc., benignitas Divina dici possit, miserè quærat^k!” and with Calvin, that *γινῶναι* subjoined by *τε* to *καταλαβέσθαι κ.τ.λ.* forms, in fact, but one term^l with it. “Paulus enim nihil per istas dimensiones intelligit quàm *Christi caritatem*, de quâ continuo post: significans *eum*, cui verè et perfectè cognita est, unde quaque sapere; ac si dixisset, Quaquaversum respiciant homines, nihil reperient in Salutis doctrinâ quod non hùc referendum sit: continet enim una Christi dilectio omnes Sapientiæ numeros. Idèd, quò facilior sit sensus, ita resolvi debent verba: *ut valeatis comprehendere Christi dilectionem, quæ est longitudo, latitudo, profunditas et altitudo sapientiæ nostræ*; h. e. tota perfectio. Similitudinem enim sumit a Mathematicis, ut a partibus *totum* designet.”

In ver. 19 *ἵνα πληρωθῆτε*, so as to be filled, expresses the “natural consequence^m,” or what *virtually it is* to have that knowledge of Christ, of which the Apostle is speaking—even *Life Eternal* (John xvii. 3), even to have put on CHRIST, the New Man, or Man of God; ch. iv. 24. Gal. iii. 27. 1 Tim. vi. 11.

^k So Calvin also: “Augustinus in argutiâ nihil ad rem pertinente sibi valde placuit: quærit enim hic mysterium nescio-quod in figurâ Crucis; ex latitudine facit *caritatem*, ex altitudine *spem*, ex longitudine *patientiam*, ex profunditate *humilitatem*. Hæc subtilitate suâ placent, sed quid ad Pauli mentem? Nihilo certè magis quàm quod Ambrosius, sphaericam formam designari, putat.”

^l See Appendix to Agamemnon, Note C, pp. 373—80.

^m Küttner's exposition of *ἵνα πληρωθῆτε κ.τ.λ.* is: “Amor Christi immensus conspicuus est in eo, quodd et ipsi vos, licet e Gentibus essetis, recepti estis in universum hoc regnum Divinum. *Πληρωθῆναι* id. q. *ἀνακεφαλαιωθῆναι* supra i. 10: et *πᾶν τὸ πλήρωμα* id. q. *πᾶσα ἡ ἐκκλησία*. Cf. ad i. 23. Col. i. 19.” He thus makes *ἵνα πληρωθῆτε* the exponent of *τὴν ὑπερβάλλουσαν ἀγάπην*, not of the entire clause to which it is subjoined. But, not to mention that the sense which he has given would have required *ὅτι ἐπληρώθητε*, such instance of Divine Love would fall short of that *exceeding greatness*, which here, as in ch. i. 19, is present to the mind of the Apostle.

2 Tim. iii. 17: just as in ver. 18 ἵνα ἐξίσχ. κ.τ.λ. expresses what *may be expected*, and *will follow*, from Christ's dwelling by His Spirit in their hearts, and from their lovingly dwelling in Him, by stedfast continuance in His doctrine and in the communion of His Saints.

“Uno verbo”—Calvin remarks on πληρωθῆτε—“jam declarat quid per varias dimensiones intellexerit: nempe, qui Christum habet, eum omnia habere quæ requiruntur ad nostram in Deo perfectionem; nam hoc significat *Dei plenitudo*. Perperam autem illi et impiè delirârunt, qui complementum Dei interpretati sunt *Plenam Divinitatem*; quasi homines fiant Deo æquales!” Compare Col. ii. 9, 10.

20, 21. *Now unto Him that is able transcendentally to do more by a great deal than what we ask of Him, or picture to our minds* (1 Cor. ii. 9) *in the greatness of that power which is putting itself forth in us: Unto Him be glory in the Church, to wit in Christ Jesus, throughout all the generations of the Age of Ages*—i. e. of that Age, or Dispensation, in which God hath consummated and crowned the work of all antecedent Ages of the world; vv. 10, 11. ch. i. 10. ii. 7. Heb. i. 2: δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

CHAPTER IV.

“The Apostle here subjoins an exhortation to good works, which he enumerates under the following heads: submission to those in authority; brotherly love; integrity; purity of language and manners; sobriety; the relative duties of husband and wife; of parents and children; of masters and servants; holiness and faith in God.” Bp. Shuttleworth.

2. ἀνεχόμενοι ἀλλήλων, *bearing with* (literally, *refraining yourselves in respect of*, i. e. out of deference to) *one another*; compare, as to construction and meaning, Matt. xvii. 17. Acts xviii. 14. 2 Cor. xi. 1. Heb. xiii. 22. The “nominativus pen-

dens” serves to express, as in ch. iii. 17 a *state*, so here a *habit*, not momentarily produced by, but separately existing and independent of, the action of the verb in connexion with which it stands. On the principle, therefore, on which Participles (as in *alieni appetens, sui profusus*) are said to “become Nouns” adjective, we should best bring out the Apostle’s meaning by translating: *being tender of one another* (or *patient, one with another*) in brotherly love; *it being your earnest endeavour to maintain*—either, in abstract terms, *unity of spirit*; or better—*the unity of the Christian spirit*; Luke ix. 55. Compare note on Rom. xv. 5.

4. καθὼς καὶ ἐκλήθητε κ.τ.λ., *even as the call which ye have received is, to live under one and the same hope, inspired by your calling*; ch. i. 12. Acts xxiii. 6. xxiv. 15. Rom. viii. 24, 25. 1 Cor. xv. 19. Gal. v. 5. Phil. iii. 11—14. 1 Thess. i. 10.

5. εἷς—μία—ἐν—. “Quoties hîc legis vocabulum *unus*, intellige emphaticè positum, ac si diceret: *Non potest dividi Christus, non potest scindi Fides, non sunt diversi Baptismi, sed unus omnibus communis: non potest Deus in partes varias distrahi: ergo unitatem inter nos sanctam coli decet, quæ tot vinculis est colligata*. Nam et Fides et Baptisma et Deus Pater et Christus unire nos debent, ita ut quodammodo in unum Hominem^a coalescamus omnes.” Calvin—who adds on ἐν βάπτισμα: “Perperam ex h. l. quidam colligunt *non iterandum esse Baptisma* inter Christianos, neque enim hoc vult Apostolus, sed *idem esse omnibus commune*; idèdque per ipsum initiari nos *in unam animam et unum corpus*^b. Quòd si valet illa ratio, quid habebunt vel Ariani vel Sabelliani quod respondeant ad istam objectionem? ‘Baptismus tantam vim habet ut nos *unum* efficiat: in Baptismo autem invocatur *Nomen* Patris et Filii et Spiritûs Sancti.’ Negabuntne ‘unam esse Divinitatem, quæ sit hujus sacræ et mysticæ unitatis fundamentum?’ Ergo fateamur necesse est, ex Baptismi institutione probari Tres Personas in unâ Dei

^a ὅς ἐστι ΧΡΙΣΤΟΣ ἐν ἡμῖν, ἡ ἐλπίς τῆς δόξης: Col. i. 27—compare below ver. 13. Gal. iii. 28.

^b Compare 1 Cor. xii. 13.

essentiâ.” Again, οὗτος Θεὸς καὶ Πατήρ: “Hoc est præcipuum, quia inde manant reliqua omnia. Unde enim *Fides*? unde *Baptismus*? unde *Christi* etiam *Dominium*, cujus auspiciis copulamur, nisi quia *Deus Pater*, *se in nos diffundens*, his quoque *mediis* vicissim *nos ad se colligat*? Duæ particulæ ἐπὶ πάντων καὶ διὰ πάντων tam neutro quam masculino genere possunt accipi; non tamen hic Paulus de *universali* Dei gubernatione loquitur, sed de *spirituali* tantum quæ ad Ecclesiam pertinet. Deus enim Spiritus diffusus est per omnia Ecclesiæ membra, et omnia complectitur suo imperio, et in omnibus habitat. Deus autem non dissidet Ipse secum. Ergo necesse est ut nos in unum coadunet: de quâ spirituali unitate meminit Christus, Johan. xvii. 11. Illud quidem verum est generaliter, de omnibus non hominibus tantum sed etiam creaturis, IN IP SO SUMUS ET MOVEMUR ET VIVIMUS: verum expendi debet hujus loci contextus. Tractat enim Paulus de mutuâ *Fidelium* inter se conjunctione, quæ nihil commune habet vel cum impiis vel cum brutis animalibus. Ad eam igitur restringitur, quod dicit de imperio et præsentia Dei; quapropter etiam *Patris* nomen apposuit, quod nonnisi Christi membris competit.”

7. But each individual among us has his gift of Grace in such measure as Christ hath been pleased to give; ch. iii. 7. Rom. xii. 6. 1 Cor. vii. 7. xii. 7—11. 1 Pet. iv. 10. “This is intended to encounter an objection—namely, that the gifts of the Holy Spirit are different in different persons; which might occasion envy, and be unfavourable to unity. The sense is: ‘[It is true that these gifts are not the same in all;] but then to each one of us is given the gracious aid of the Spirit according to the measure [not of faith, not of natural endowments, but] of the gift of Christ;’ i. e. in such measure and proportion as Christ thinks fit to bestow. Being therefore freely bestowed, they ought to excite, not conceit and arrogance, but thankfulness to God for His unspeakable gift.” Bloomfield—and so Calvin: “Summa hujus loci est,

c This the Apostle has intimated by subjoining ὑμῖν to ἐν παῶν here, just as ἡμᾶς is introduced after οὗτος καὶ ἐκάλεσεν Rom. ix. 24, and ἡμῖν after τοῖς σωζομένοις 1 Cor. i. 18.

quòd Deus in neminem *omnia* contulerit, sed suam quisque potius mensuram acceperit; ut alii aliis indigeant, et in commune conferendo quod singulis datum est alii alios mutuò juvent. Nomine *gratiæ* et *donationis* admonet non esse superbiendum, quantiscunque dotibus polleamus; quandoquidem eò magis obstricti sumus Deo. Porro *Christum* facit auctorem, quia, sicut a Patre fecit initium, ita in Ipsum vult nos et nostra omnia colligere."

8. διὸ λέγει κ.τ.λ. The difficulties which beset every attempt to make this appear an exact *quotation* from Psa. lxvii. 18. LXX, vanish at once if we suppose the inspired Apostle to have but directed the thoughts of his readers to that noble song of triumph (which the Jews themselves understood in vv. 29—32 to speak of their Messiah), and to have given its full and spiritual interpretation to that "dark saying of old time"—'Αναβὰς εἰς ὕψος ῥημαλώτευσας αἰχμαλωσίαν· ἔλαβες δόματα ἐν ἀνθρώπῳ^d, καὶ γὰρ ἀπειθοῦντες τοῦ

^d Dr. Bloomfield regards ἀνθρώπῳ (for which some MSS. have ἀνθρώποις) as a corruption of the text, and further proposes to read ἐπ' for ἐν—interpreting ἔλαβες δόματα ἐπ' ἀνθρώποις (which he supposes St. Paul to have found in the LXX), "*Thou hast received gifts on account of men; i. e. to give to men:*" a sense easy to be reconciled with our view of ἔδωκε δ. τ. ἀνθρ., "*gave occasion for gifts unto men,*" on which he adds: "The Apostle says ἔδωκε, only to make the sense plainer; as does also the Chaldee Paraphrast, and the Syriac and Arabic Translators." But the Margin of our Bible has "in the man," and this is the literal rendering of the Hebrew; and may not David, merging his own and his people's triumph over the Jebusites, and over the Philistines, in that of "the ark and strength of the Lord" being then first established in "its resting-place," have aptly enough described by such words as ἐν ἀνθρώπῳ, *after the fashion of a man*, the gracious condescension of God in "pleasing to dwell" where a *disobedient people* had had their dwelling; and in accepting at his hands "burnt-offerings and peace-offerings, which as soon as David had made an end of offering, he blessed the people in the Name of the Lord of Hosts, and he dealt out among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine (2 Sam. vi. 18, 19)!" And may not the Apostle, in yet another and higher sense, have seen how aptly these same words described the wondrous condescension of Him who in that human form, in which a *rebellious world* had received that inestimable gift that God the Eternal Son *should dwell among them*, procured also that glorious exaltation (in His Person) of the Church which He had redeemed and sanctified, consequent on which was the further gift of God, the in dwelling and assimilating Spirit? The construction of the last clause of the citation from the LXX we hold to be: καὶ γὰρ ἀπειθοῦντες ἔλαβον [δόματα]

κατασκηνώσαι—by *thus* following up his mention of Christ's gifts of grace to His faithful people: *And so there is meaning in that which the Scripture saith of One* HAVING GONE UP ON HIGH *and* LED CAPTIVE A CAPTURED HOST^e, *and* PROCURED THAT GIFTS SHOULD BE GIVEN UNTO MEN. *For that* there was *One* that WENT UP, *what does it imply but that first* there was *One* that *came down also to the Earth beneath*^f? “It was of the now glorified Head of the Church, therefore, that the Holy Ghost spake, when David”—whilst the Ark of God's Presence (at *that* time His “Witness and Keeper of Holy Writ”) was now ascending the typical Mount Zion, “in the which it pleased God to dwell” as in the metropolis of His Kingdom—“spake not of himself, but prophesied^g” what I here more plainly declare unto you: *He that came down from Heaven* (John iii. 13, 31. vi. 38), *He it is that hath also gone up* (to what the Psalmist might well call ON HIGH, even) *far above all* that we familiarly speak of as *the heavens* (Heb. vii. 26)—*there* by His out-poured and illimitable Spirit *to fill all things*^h—*and He it is that hath given* &c. &c.

τοῦ [= ὥστε] κατασκηνώσαι ἐν αὐτοῖς (1) τὴν δόξαν, 1 Sam. iv. 21, 22. Rom. ix. 4—(2) τὸν υἱὸν τὸν μονογενῆ, John iii. 16—(3) τὸ πνεῦμα τὸ ἅγιον, Acts v. 32.

^e Compare Judges v. 12, ἀνάστα, Βαράκ, καὶ αἰχμαλώτισον αἰχμαλωσίαν σου: and for the Apostle's spiritual interpretation of this clause, see Col. ii. 15. “*Captivitas* hic nomen est collectivum, pro *hostibus captivis*: significat ergò simpliciter, quòd Deus in suam potestatem hostes redegerit; id quod plenius in CHRISTO impletum est, quàm aliàs unquam. Neque enim Satanam modò et Peccatum et Mortem totosque Inferos prostravit; sed ex rebellibus quotidie facit sibi obsequentem populum, quum verbo suo carnis nostræ lasciviam domat.” Calvin.

^f “εἰς τὰ κατώτερα μέρη τῆς γῆς, in inferiores regiones, h. e. terram. Genitivus τῆς γῆς explicat τὰ κατῶτ. μέρη.” Klüttn.—compare note on 2 Cor. iii. 3. But in many of the best MSS., Versions, and Fathers μέρη is wanting, and would be better away. Εἰς τὰ κατ. τ. γ. would then be more obviously equivalent to εἰς τὴν κάτω γῆν: compare LXX: Psa. cxxxviii. 15: ἐν τοῖς κατωτάτω τῆς γῆς.

^g Compare John xi. 51.

^h “*Ut impleret omnia*. Quoniam *implere* sæpe significat perficere, posset hic quoque sic accipi; nam suo in cælum ascensu Christus possessionem adiit datæ sibi a Patre dominationis, ut omnia regat suâ virtute et moderetur. Elegantior tamen, meo iudicio, erit sensus, si duo in speciem contraria jungantur, quæ tamen re ipsâ inter se congruunt. Nam, quum audimus ascensum Christi, protinùs nobis in mentem venit Eum procul a nobis remotum esse: et est sanè, quoad corpus et humanam præsentiam; secundum Petri sententiam, Act. iii. 21.

11. καὶ αὐτὸς ἔδωκε κ.τ.λ. "Primùm significat non esse hoc inventum humanum, sed sacrosanctam Christi institutionem, quòd regitur Ecclesia Verbi prædicatione. Neque enim Apostoli se ipsi creârunt, sed electi fuerunt a Christo; neque hodie, qui veri sunt Pastores, se temerè ingerunt proprio arbitrio, sed a Domino excitantur. Denique regimen Ecclesiæ, quod Verbi ministerio constat, non ab hominibus excogitatum sed a Filio Dei positum esse docet: proinde, tanquam inviolabili Ejus decreto acquiescendum; et, quicumque hoc ministerium vel respuunt vel aspernantur, eos in Christum auctorem injurios et rebelles esse. *Ipse ergò est, qui dedit*; quia, nisi si quos excitet, nulli erunt: unde etiam colligimus, neminem fore idoneum aut parem tam præclaro muneri, nisi qui a Christo formatus et factus fuerit. Ergo, quòd Evangelii ministros habemus, Christi est donum: quòd excellunt necessariis dotibus, Christi est donum: quòd munus sibi commissum exsequuntur, similiter Christi donum est. (1) *Apostolos* accipio, non generaliter secundum etymologiam¹, sed propriâ quâdam significatione pro selectioribus² illis quos Christus in præcipuum honorem evexit; quales fuerunt Duodecim³, in quorum ordinem postea adscitus fuit

Paulus autem admonet, ita subductum esse a nobis corporali præsentia, ut omnia tamen impleat; nempe Spiritus sui virtute. Nam quacunque patet Dei dextera [supr. i. 20] quæ cælum et terras complectitur, diffusa est spiritualis Christi præsentia." Calvin.

¹ In the simple acceptation, that is, of *delegate* or *emissary*; as in 2 Cor. viii. 23, ἀπόστολοι ἐκκλησιῶν. Phil. ii. 25, ὁμῶν ἀπόστολον.

² τοῖς ἁγίοις ἀποστόλοις αὐτοῦ (Eph. iii. 5), id. q. τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου (Acts i. 2), *Christ's own delegates* in the outward formation of His Church, and first *emissaries* to the world in that *Dispensation of the Spirit* which (see John vii. 39) *was not*, until—in that πνεῦμα ἁγιοσύνης in which, because He lived, all true believers on Him should live also—He had been glorified as the Father's FIRST-BORN FROM THE DEAD, among many to be thereafter born His *brothers*: John xii. 16, 24. xiii. 31. Rom. i. 4. vi. 4. viii. 29. Col. i. 18. 2 Pet. i. 3. Rev. i. 5.

³ Translate: of whom there were TWELVE (Matt. xix. 28. Rev. xxi. 14)—Matthias, by the appointment of Christ Himself (Acts i. 24—26), having been substituted in the room of "the son of perdition in whom the Scripture was to be fulfilled;" John xvii. 12. Acts i. 16—and understand by what follows in this sentence, that in the exercise of their supreme legislative power in the kingdom of the Spirit (Matt. xviii. 18) the Twelve Apostles of the Circumcision recognized the co-ordinate authority of Christ's Apostle to the Gentile world (Acts xxvi. 17. Rom. xi. 13. xv. 15, 16. 1 Cor. ix. 1. Gal. ii. 7—9), and

Paulus. Illorum officium fuit, quaquaversum in toto orbe publicare Evangelii doctrinam, plantare Ecclesias, et Regnum Christi erigere. Ita non habebant singuli proprias Ecclesias sibi attributas, sed omnibus commune mandatum erat prædicandi Evangelii, quocunque venissent.—(2) Iis proximi erant *Evangelistæ*, et munus affine habebant; tantum gradu dignitatis erant dispares. Ex quo genere erant Timotheus et similes: nam, quum in salutationibus illum sibi adjungit Paulus, non tamen facit in Apostolatu socium, sed nomen hoc peculiariter sibi vindicat. Ergò secundum Apostolos istorum subsidiariâ operâ usus est Dominus.—(3) His duobus generibus Paulus interposuit *Prophetas*, quo nomine multi intelligunt eos qui pollebant dono vaticinandi de rebus futuris; qualis fuit Agabus. Ego, quoniam hîc agitur de doctrinâ, malo interpretari (quemadmodum in 1 Cor. xiv.¹) de eximiis Prophetiarum interpretibus, ut eas in rem præsentem singulari quodam revelationis dono accommodarent: sic tamen ut donum vaticinandi, quatenus doctrinæ adnexum erat, non excludam.—(4) Per *Pastores et Doctores* unum officium designari quidam ideò putant, quia disjunctiva particula (quemadmodum in prioribus) non habetur, quæ alterum ab altero discernat: quâ in sententiâ sunt Chrysostomus et Augustinus. Et illis quidem ex parte subscribo, Paulum de Pastoribus et Doctoribus promiscuè loqui, ac si unus idemque

sanctioned the formal "setting apart of both him and Barnabas for the work whereunto the Holy Ghost had called them;" Acts xiii. 2. 1 Cor. ix. 5, 6.

¹ Compare note on Rom. xii. 6. Küttner remarks here: "*Ἀπόστολος*, doctor universi generis humani. *Προφῆται* erant, qui subito et inopinato Spiritus Sancti afflatu ad publicè in Ecclesiâ dicendum impellebantur. Dignitate inferiores erant Apostolis, non quòd afflatus Divinus ipse in Prophetâ tenuior fuisset quàm in Apostolo; nec quòd, ut *Propheta aliquis esset, manuum Apostolicarum impositione opus fuisset*; sed quòd partim Apostoli ipsi indubitato et constanter *προφῆται* erant, partim Apostolorum munus latius patebat munere Prophetarum: illi quidem in omnem terrarum orbem, ad propagandam Divinâ vi religionem Christi, missi et constituti; hi ad suam quisque singularem Ecclesiam adstricti erant. Superiores verò habebantur cæteris doctoribus omnibus, Evangelistis, atque ipsis τοῖς λαλοῦσι γλώσσαις, nisi hi etiam possent διαμνησθῆναι ea quæ linguis peregrinis antea elocuti fuerant; h. e., nisi ipsi etiam *προφῆται* essent; 1 Cor. xiv. 5. Ex eadem denique ratione, quicquid eloquebantur *προφῆται*, a nemine id dijudicari posse dicitur, nisi vel ab Apostolo, vel ab eo qui ipse Prophetâ esset; 1 Cor. xiv. 29—ubi post οἱ ἄλλοι subintelligendum esse *προφῆται*, ex ver. 32 apparet."

esset ordo; neque etiam nego Doctoris nomen in omnes Pastores aliquatenus competere: verum ratio illa me non movet ut duo hæc confundam quæ video inter se differre. Tametsi enim omnium Pastorum est docere, peculiare tamen est donum interpretandæ Scripturæ ut dogmatum sanitas retineatur; et *doctor* aliquis esse poterit, qui tamen concionando non erit appositus. *Pastores* ergo sunt, meo iudicio, quibus certi gregis cura commissa est: quibus *doctorum* quoque nomen attribui non displicet, dummodò sciamus alterum esse Doctorum genus, qui tam formandis Pastoribus quam erudiendæ toti Ecclesiæ præsent: non quin idem interdum *Pastor* esse queat qui *Doctor* est, sed quia facultates sunt diversæ^m. Notandum præterea est, ex officiis quæ hic enumerat Paulus postrema tantum duo perpetuò esse. Nam Deus *Apostolis, Evangelistis, et Prophetis* Ecclesiam suam nonnisi ad tempus ornavit: nisi, sicubi collapsa est Religio, Evangelistas extra ordinem excitat qui puram doctrinam in lucem revocent. Sine *Pastoribus* autem et *Doctoribus* nullum potest esse Ecclesiæ regimen.” Calvin—who well adds: “Porro habent Papistæ cur conquerantur suum *Primum*, quem jactant, hic affectum esse gravi contumeliâ. Disputatio est de Unitate: colligit Paulus, non causas modò quæ eam inter nos stabiliunt, sed etiam symbolaⁿ quibus fovetur: tandem

^m From all this it is not easy to determine *what* precise distinction Calvin would have us make between the *Pastor* and the *Teacher*—still less to illustrate it from any parallel distinction of offices now existing in the Christian Church—further than *this*, that we must not with Bp. Terrot on Rom. xii. 7, degrade ὁ διδάσκαλος, by comparing him with “what *we* should call a *Catechist*,” but rather give him that precedence over ὁ ποιμήν (Angl. *Pastor* or *Curate*), which in 1 Tim. v. 17 (where see notes) St. Paul gives to *those*, above all other Elders of the Primitive Church, *who labour as Teachers of the word*. Our own view of the Apostle’s ποιμένες καὶ διδάσκαλοι will be found in the note on ver. 12. Küttner remarks upon it: “ποιμένες videntur iidem esse qui aliàs ἐπίσκοποι dicuntur, qui certis Ecclesiis præerant, *disciplinæ* imprimis *Ecclesiasticæ* curam agentes. Nomen *pastoris* de præfectis quibuslibet, tum apud Hebræos, tum in omnibus linguis frequens: cf. Jerem. iii. 15. Horum multos, si possent docere, etiam διδασκάλους fuisse non est dubitandum; præterea tamen alii etiam ad docendum potissimum constituti, sapientiâ aut eloquentiâ præ cæteris conspicui viri in singulis Ecclesiis, h. l. propriè διδάσκαλοι dici potuerunt.”

ⁿ *Symbola*, which usually denotes “the outward and visible signs” of grace—e. g. the Water in Baptism, the Bread and Wine in the Lord’s Supper—is applied here to the analogous part in that *great* Sacrament, the Divine Life or

venit ad Ecclesiæ regimen. Si Primatum aliquem unius sedis agnosceret, nonne afferre in medium debuit unum caput ministeriale membris omnibus præfectum, cujus auspiciis in unitatem colligamur? Certè aut Pauli oblivio excusari nequit, qui imprudenter id quod maximè appositum erat, adeoque præcipuum in causâ, prætermiserit; aut fatendum est rem esse a Christi institutione alienam. Immò apertè fictitium hunc Primatum evertit, quum uni Christo eminentiam tribuens Apostolos et Pastores universos ita illi subijcit, ut inter se collegæ sint et socii. Nullus ergò locus est in Scripturâ, qui tyrannicam illam hierarchiam fortius evertat. Paulum quoque secutus Cyprianus, quæ legitima sit Ecclesiæ monarchia, breviter et præclarè definit. *Unus, inquit, est Episcopatus, cujus a singulis in solidum pars tenetur.* Episcopatum uni CHRISTO vindicat: in eo administrando partem singulis assignat, et quidem *in solidum*, ne quis supra alios se extollat."

12. By introducing the word *ποιμένας* before *διδασκάλους*—which *per se* is a general term, and equally applicable to all the three preceding classes of Divinely appointed ministers of the Gospel: Acts ii. 42. xiii. 1. xv. 32, 33. 1 Cor. xii. 28°. 2 Tim. i. 11—the Apostle has drawn a line which, as seen now in the clear light of "the day of Christ," distinguishes between what (in the highest and most emphatic sense) was Apostolical, Inspired, Evangelical, and what (in the ordinary and abiding sense of the same words) is Ecclesiastical, Spiriti-

ministration of the Spirit (2 Cor. iii. 8. 1 John v. 8), viz. "the Angels of the Churches;" 1 Cor. xi. 10. Rev. i. 20.

° If we understand the Apostle in 1 Cor. xii. 28 to be describing the spiritual ministry and machinery of THE CHURCH as it then was—not that *Body*, namely, that should be known as Christ's Holy Catholic and Apostolic Church, but *bare grain*—all *Spirit*, all *Life*; the first yield of that great Harvest that was to follow the One ripe Sheaf that had been gathered into the Heavenly Garner; the men that, bearing about with them in the body the deadness of the Lord Jesus, were One with Him in Spirit, and so, in knowledge and belief of the Truth, were specially-consecrated as a kind of *first-fruits* among those whom He had made *kings and priests unto God and His Father*—then it is plain that he has used the word *διδασκάλους* there to describe those whom in our text he calls *εὐαγγελιστάς*, and this is an argument in favour of the distinction we have drawn.

tual, Pastoral and Episcopal, in the ministration of THE SPIRIT that witnesseth for the Truth—between the Catholic and world-wide (Matt. xviii. 18) and (*ibid.* 19) the Congregational and local elements of One Undivided CHURCH—between what is essential and indispensable to the embryo, and what to the organization, growth, and adult state of every local Church or CONGREGATION of the Lord. *Some to be Pastors at once and Teachers*, he says—“taking good heed unto that pasture, be it large or small, over which the Holy Ghost hath made them overseers, and feeding the flock of God that is therein”—*He hath given with an eye to the outward organization^p of the Saints* (in other words, the formation of such as have been individually converted unto Christ into local and national Churches, or Associations in Christ) *for ministering work* (for effectually setting forward that purpose for which “He came to minister, and to give His life a ransom for many;” namely), *for the building-up of the mystical Body of CHRIST*, “which is the blessed company of all faithful people;” and which, with its “every member, in his vocation and ministry,” actively at work in dependence on the One concentrating and compacting Head (ver. 16) is to go on, making increase of itself in Love, *until the whole of us*—not the first-fruit only, but the entire mass; not the root only, but the branches^q—*attain to that oneness of belief in, and of perfect knowledge of, THE SON OF GOD^r, to which*

^p “Vetus interpres habet *consummationem*; Græcè apud Paulum est *καταρτισμός*, quod vocabulum significat co-aptationem rerum in quibus debet esse symmetria et proportio, quemadmodum in humano corpore est justa et bene digesta membrorum coagmentatio: unde etiam pro *perfectione* sumitur. Sed quoniam hic Paulus statum bene et ordine compositum indicare voluit, mihi magis probatur *constitutio*: nam dicunt propriè Latini *constitui* rempublicam, aut regnum, aut provinciam, quum ex dissipatione omnia in rectum et legitimum statum restitui contingit.” Calvin.—“ἵνα ἐν μίᾳ ὑποταγῇ ᾗτε κατηρητισμένοι: Ign. Ephes. 2. ὡς ἄνθρωπος εἰς ἑνωσιν κατηρητισμένος. Philad. 8.” Schol. Hellen. in 1. See on 2 Cor. xiii. 8.

^q Compare the foot-note on the opposite page, and note on Rom. xi. 16.

^r Compare as illustrative of this emphatic designation of the revealed object of Man's faith and knowledge, John ix. 35: also, as illustrative of that absolute *Oneness* IN CHRIST which the Apostle is contemplating, as eventually to be realized in the whole Church of the Redeemed, compare John xvii. 8, 20, 21. Rom. xii. 5. 1 Cor. xii. 12. Col. i. 27. Ἐπίγνωσις, properly *after-knowledge*, may either mean *recognition* and *acknowledgment* of something previously known

when we have attained, we shall have attained also *to a full-grown man, to that stature, indicative of full age* (John ix. 21), *in which shall be developed^a the fulness of CHRIST.* In other words, that promised consummation of our Redemption through Christ (ch. i. 14) will then be realised, when all shall be made good that God hath spoken by the mouth of all His holy Prophets from the beginning of Time (Acts iii. 21); when there shall be New Heavens, and a new Earth, wherein dwelleth Righteousness (2 Pet. iii. 13); when IN CHRIST the Second or Heaven-born Man, the Lord and Heir of all things, shall be revealed¹; and it shall at length be seen how in transmitting this, the new glory of Man's nature in Him, to the Church—even as the first man transmitted his debasement of that nature to the world—Christ is indeed THE SECOND ADAM, “of whose fulness we have all received, even grace for grace;” insomuch that, if, in our fall, the penalty which the One Man's sin provoked, has extended unto the many men since born his sons; “far more,” in our rising again, “has the grace of God, and the gift obtained through the grace of the One Man, Jesus Christ, been extended in rich abundance to the many.” Compare notes on Rom. v. 14, 15. 1 Cor. xv. 45.

14, 15. *So that we should no longer be no better than children, . . . but being true before Him in Love* (John xviii. 37. 1 John iii. 18, 19) *should be growing up into entire conformity with Him who is the Head &c. &c.* So the Apostle in general terms indicates what should be the practical working and effect of Christ's having given men the ministering grace of His Spirit, to be His abiding witness in every representative Temple of His Body—individual or congregational, National or Universal—before he proceeds in vv. 17, 20—24 to press home upon the Ephesians in particular “what man-

(Acts iv. 13. Rom. i. 28), or more frequently, as here, knowledge which time has ripened into *familiar acquaintance with, habitual acknowledgement and thorough appreciation of*, its object: see Rom. iii. 20. x. 2. Col. i. 9. ii. 2. 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1.

^a Compare the similar construction, and interpretation given, of *οικονομίαν τοῦ πληρώματος τῶν καιρῶν*: ch. i. 10.

¹ See note on 1 Cor. xv. 47—49.

ner of persons" their privileges, as an Apostolically-formed and spiritually instructed Congregation of believers, *enabled*, and by their own acceptance of God's Covenant, and consequent "putting on CHRIST in Baptism" (Gal. iii. 27), *pledged* them through grace to be.

Ibid. ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, *by such artifice as is common among men*; κυβείαν τὴν πανουργίαν καλεῖ· πεποιήται δὲ ἀπὸ τοῦ κυβεύειν (*dice-playing*) τὸ ὄνομα· ἴδιον δὲ τῶν κυβευόντων τὸ τῇδε κάκεῖσε μεταφέρειν τὰς ψήφους καὶ πανούργως τοῦτο ποιεῖν: Theodore^t in l. The Apostle, to explain his meaning, adds ἐν πανουργίᾳ *by craft or craftily*^u; and "in πρὸς τὴν μεθοδείαν τῆς πλάνης, signifying *with concerted, or deliberate, planning of deceit*, we have a further development of the same idea;" as Dr. Bloomfield well observes—though the Greek would lead us rather to the notion of *such scheming and contriving*^v *as comes of* (is suggested by, and so, in its turn, suggestive of there being a latent) *intention to deceive*: compare Matt. v. 37, James v. 12: ἵνα μὴ εἰς ὑπόκρισιν πέσῃτε. Eur. Phœn. 479, ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ, κοῦ ποικίλων δέ τ' ἀνδιχ' ἑρμηνευμάτων.

On ver. 14, Calvin remarks: "*Fidelium* vita, quæ assiduo profectus ad statutum suum gradum aspirat, adolescentiæ similis est. Quod ergo dixi, *nunquam in hac vitâ nos esse viros*, non debet trahi ad alterum extremum, quod vocant; ac si non fieret progressus extra pueritiam; nam, postquam Christo nati sumus, debemus adolescere; ita ut *non* simus *intelligentiâ pueri* [1 Cor. xiv. 20]. Hinc apparet qualis sub Papatu sit Christianismus, ubi quàm possunt diligentissimè in hoc laborant Pastores, ut Plebem in primâ infantiâ detineant." Again, on κλυδωνιζόμενοι καὶ περιφερόμενοι: "Dua-bus metaphoris eleganter miseram eorum trepidationem exprimit, qui solidè non recumbunt in verbum Domini. Primum *naviculis* facit similes quæ, medio in mari variis fluctibus jactatæ, certum cursum non tenent nec arte aut consilio

^u Compare ἐν πλεονεξίᾳ, ver. 19. ἐν δυνάμει, Rom. i. 4. Col. i. 29.

^v *System-mongering* we might have called it, comparing 2 Cor. ii. 17. Polyc. ad Phil. 7, ὅς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας. *Ibid.* 6, ἀπεχόμενοι τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ Κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους.

natural offspring of *their own mind*—or *foolish heart*, Rom. i. 21—*darkened as they are in their understanding, entire strangers to the life that is of God*; i. e. according to Burton (and so we might compare John xvii. 3. Acts v. 20. 1 John v. 11) “that Eternal Life which God now offers to all men:” or, as Macknight and Bloomfield, “that manner of life which God approves and enjoins;”—and so Theodoret, τὴν ἐν ἀρετῇ ζωὴν (comp. 2 Pet. i. 3), and Küttner, who refers to Psa. li. 18—but in the present context we shall do better to compare John i. 4. v. 21, 26, 40. vi. 33, 57, 63. 2 Pet. i. 4, and understand the Apostle to be speaking of what is commonly called *the Divine Life*, or (see Hooker, Eccl. Pol. I. 7) “the Divine power of the soul.” So Calvin: “Sciamus in hoc mundo tres esse vitæ gradus: nam una est vita universalis, quæ motu duntaxat et sensu constat, cujus etiam bestię sunt participes: secunda est humana, quâ sumus filii Adæ: tertia est supernaturalis, quam soli Fideles obtinent. Atque omnes quidem a Deo sunt, ideòque potest unaquæque *vita Dei* nominari. Sed, per excellentiam, *Regeneratio Fidelium* hęc nominatur vita Dei; quoniam tunc propriè vivit Deus in nobis, et nos fruimur Ejus vitæ, quum Spiritu suo nos gubernat. Ab hac universos mortales, qui non sunt IN CHRISTO * *novæ creaturæ*, alienos facit Paulus. Hinc apparet quàm misera sit nostra conditio, quamdiu *in carne*, h. e. in nobis, manemus. Hinc etiam æstimatio fieri potest virtutum omnium moralium, quas vocant: quales enim actiones producet ea vita quam ipsius *Dei* esse Paulus negat? Ergò, ut aliquid boni exire a nobis incipiat, necesse est primùm nos per Christi gratiam renovari. Hoc demùm veræ et *vitalis* (ut ita loquar) *vitæ* initium erit.” Compare Artt. X. XIII.

* Understand this to mean “of the New Creation IN CHRIST,” and it is a faithful transcript of the Apostle’s εἰ τις ἐν Χριστῷ, καὶνὴ κτίσις: 2 Cor. v. 17. Not so, if with Calvin here, and with our modern Calvinists, you imagine the Apostle to have meant that to be REGENERATE and IN CHRIST, the baptized Christian must *in himself* be nothing less than a *new creature*, in whom (not for whom and for whose behoof) what once he was has passed away, yea, and all has become new—from which misconstruction of what *ibid.* ver. 18 might have sufficed to explain, it has proved an easy step virtually to dismember the CHURCH of Christ, virtually (in some cases avowedly) to deny the regenerating grace of Holy Baptism, virtually to renounce belief in the Communion of Saints. See Maurice’s *Kingdom of Christ*, vol. i. pp. 424—429.

18. διὰ τὴν ἄγνοιαν κ.τ.λ. *because of the ignorance that is in them—why?—because of their callousness of heart* (see on Rom. xi. 7), which is apparent *in that^y as men past feeling—ἀπηλγηκότες^z*, having ceased to feel the pricking of the heart of flesh which their Maker implanted in them; Luke ii. 35. iii. 10. Acts ii. 37. xiv. 17. Rom. i. 19—21, 28. ii. 15—*they have given themselves up to &c.* In Rom. i. 28 the Apostle says, *God gave them up* to walk in the way of their own undiscerning (and therefore, godless) hearts; and so we arrive also at his true meaning in the word σκληρύνει, Rom. ix. 18, where see the note.

Ibid. “ἐν πλεονεξίᾳ is meant to further develop the idea in παρέδ. ἑαυτούς: *have abandoned themselves to all manner of lasciviousness with a greediness of sensuality* never to be satisfied. For here, as Chrysostom and Theophylact point out, πλεονεξία stands for ἀμετρία. Thus in Polybius, p. 1209 (Casaubon), μετριότης is opposed to πλεονεξία.” Bloomf.

20—24. *But ye*—observe the emphasis of this pronoun, here and in vv. 17, 22—*have not so learned* in the School of CHRIST: *if ye have indeed heard Him* the Son of God (Luke ix. 35. John iv. 42. Acts iii. 22, 23) *and in Him*, the Crucified for you, *have been taught—as there is Truth in Jesus* (John iii. 11, 33. v. 32. vi. 32. viii. 32. xviii. 37. Acts ii. 36. iii. 13—26. viii. 35, 37. xiii. 38, 39. 1 John v. 20)—*that you* that have been baptized into His Name (Acts ii. 38. iii. 19. viii. 37. xvi. 31, 33. xxii. 16) *have put off, as regards your former manner of life* (1 Pet. iv. 3)—for which God, who in Christ hath called you to Repentance and Faith, no longer now holds you guilty; Rom. iii. 24, 25. iv. 24, 25. vi. 14. viii. 1, 15—THE OLD MAN, *that heir of corruption^a*, walking *after those appetites^b whose very nature and property is*

^y οἷτινες, *men that do.* = *quippe qui*—Angl. *seeing that they &c.*

^z Compare ἀπολοφύραμενοι, Thucyd. ii. 46. ἀπαλγήσαντας, *ib.* 61.

^a This version of τὸν φθειρόμενον was suggested by the analogous terms of ἀπολλόμενοι, οἱ σωζόμενοι (Acts ii. 47. 1 Cor. i. 18), with the latter of which compare Tit. iii. 7, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου. Heb. i. 14, τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.

^b τὰς ἐπιθυμίας, *the promptings of his own mind*: those ready hand-maids of the Tempter within him—some foul, some even fair to look upon—of one or

Deceit—then, parenthetically, in ver. 23, the Apostle sets off against τὸν φθειρόμενον a counteracting and (as the corresponding *tense* of ἀνανεοῦσθαι indicates) a co-existing and co-extensive process of renovation: *for that ye are now being renewed in the spirit* (internal character) *of your mind*^c; see in particular Col. iii. 10. Tit. iii. 5, and compare Rom. v. 15, 17. viii. 4. xii. 2. 2 Cor. iii. 18. Gal. v. 25—and have put on (Gal. iii. 26, 27) **THE NEW MAN** *that after the Image of God in Christ* (Rom. viii. 29. 2 Cor. iv. 4. v. 19. Col. i. 15. Heb. i. 3) *hath been created in righteousness and holiness* which comes (and is best characterised as being simply) *of the Truth*.

The view which we have taken of this important passage is so naturally suggested by the context—is so needful, in fact, to the coherence and consistency of the Apostle's argument, ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἵγε (*utpote, quandoquidem, = οἵτινες, or οἵγε, ut qui, quippe qui*) ἐδιδάχθητε κ.τ.λ., with the conclusion which he straightway builds upon it: Διὸ ἀποθέμενοι κ.τ.λ.—above all, is in such harmony with the parallel passage in Col. iii., and with the many texts of Scripture to which reference has been made as we proceeded, that those to whom it shall commend itself may well ask, in some surprise: How has it happened that our Translators, who have so correctly rendered ἀπεκδυσάμενοι . . . καὶ ἐνδυσάμενοι (Col. iii. 9, 10) “seeing that ye *have* put off . . . and *have* put on,” have nevertheless made ἐδιδάχθητε ἀποθέσθαι ὑμᾶς κ.τ.λ. mean “ye have been taught (as disciples of Christ) that ye *are to* put off the old Adam and *are to* put on the New”—a doctrine (to say nothing yet of the grammatical difficulties of this version) which, “as Christ's truth

other of whom, as opportunity offers, that “Man-slayer from the beginning” straightway engenders Sin; which, so brought into the world, grows and in her turn becomes the Parent of Death: see James i. 14, 15. These we might well have called, with our Translators, *the deceitful lusts* of the flesh, or “old Adam in us;” but that it seemed desirable to mark the antithesis in which the Apostle has set the two *characterising* genitives—τῆς ἀπάτης, τῆς ἀληθείας—even more forcibly than they would have been contrasted, had the epithet *true* in the English Version been placed as it ought to have been, before *both* the nouns *righteousness* and *holiness*.

^c This is what Hooker terms “the Divine power of the soul” in Man; and of which he writes “The soul ought to conduct the body, and *the spirit* of our *minds* the soul:” see Eccl. Pol. I. vii. 1. viii. 6.

is in Paul," it is not for the most spiritually-minded Christians—not even for those who inwardly groan under the burden of the flesh, "not for that they would be unclothed, but clothed upon"—to have accomplished in them; until they shall indeed have "grown into" and become One with Christ their federal Head, and so when **THE SECOND MAN, THE LORD**, shall be revealed from Heaven, His image shall be found in them, and *their* "mortal shall be swallowed up in *His* Life." Compare ver. 15. 1 Cor. xv. 47, 49. 2 Cor. v. 4. Phil. iii. 10—21. 2 Thess. i. 10.

"Giants," we own and bless God for it, "there were upon the earth in those days" when our English Version of the Scriptures was drawn up: and it is no depreciation of their undying praise to say of our Protestant forefathers, that the morning star of that Day which is now brightly beaming on highly-favoured England had *so* shined in their hearts, as that "not without us," who have entered into their labours, "should they be made perfect" in their setting forth of the written word of Truth. Men of faith, men of prayer and supplication, they mounted as it were on eagles' wings in their adventurous searchings into the *spirit* and the *life* of what was "written for our learning;" but they were comparatively weak in *the flesh*^d (so to speak of the outward and perishable form under which all God's teaching is given), they had not all the appliances and means (which *we*, that have them, are so slow to use) for grappling with textual difficulties in what those men have written, whose preaching (for God spake in them) has "gone forth over all the earth, and their words unto the ends of the inhabited world." What forbids us then to say (1) that εἴγε, here as in 2 Cor. v. 3. Gal. iii. 4, is incorrectly rendered, if it be understood to imply any the least *doubt* of the fact which it in each instance introduces: (2) ἐν αὐτοῖς, which ought to be connected more with ἀποθῆσθαι than with ἐδιδάχθητε (though not perhaps to the exclusion of the latter), cannot with any propriety be translated *by Him*: (3) καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, which by those who compare 2 Cor. xi. 10 will be seen to

^d See John vi. 63.

be a "formula obtestandi"^e—pledging the incontestable fact of JESUS being THE CHRIST for the truth of the Christian doctrine that *in Him* all persons duly baptized into His Name *have ceased to stand* before God *in the position^f of THE OLD ADAM, and have begun to stand in the position of THE NEW*—cannot mean, as though the Apostle had written Ἡ ἀλήθεια and ἐν τῷ Χριστῷ, "agreeably to the Revelation of God's Truth which the Christian Dispensation hath introduced;" John i. 17: (4) ἀνανεοῦσθαι δέ cannot, without doing violence both to the verb and to the disjunctive particle, be made part whether of a doctrine announced, or of a duty enjoined, in such terms as these: ἐδιδάχθητε ἀποθέσθαι ὑμᾶς . . . ἀνα-

^e By this we would be understood to represent καθώς ἐστὶν ἀλήθ. ἐν τ. Ἰησ. as being here a simple *attestation* of the doctrine to which it is appended: but in 1 Cor. v. 7—where the Apostle is arguing (as here too he is preparing to argue) from what God's free grace *holds* all baptized persons *to be in CHRIST*, to what *in themselves* they are *pledged* by their personal acceptance of that grace, and *enabled* by its being (after a spiritual and heavenly manner) personally conveyed to them, *to become*—we find καθώς ἐστε ἄζυμοι appended, more in the way of *obtestation*, to the practical exhortation: ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα.

^f What that position is, out of which men are brought by the Sacrament of Baptism, is sufficiently declared in ch. ii. 1, 3, 5, 12. Col. i. 21. ii. 13. iii. 6, 7. Rom. v. 6: and what is their new position as baptized Christians, in ch. i. 5, 7. ii. 5, 6, 13, 19. v. 1, 30. Col. i. 27. Rom. v. 1. Born into the world as children of THE FIRST ADAM, they inherit his forfeiture of that Divine life and energy in the soul, which formed his "original righteousness," and by the withdrawal of which (that foretold consequence of sin) God gave up "the Man," and in him the whole race of which he was the Parent and Type, to that state of internal disorganization and decay, in which with the understanding darkened, and with the moral sense greatly enfeebled and impaired, they are by nature "children of disobedience," and, as such, "children of wrath." On the other hand, by the laver of Regeneration brought (as by a new and spiritual birth) into that New Creation of God, wherein Christ is the Adam and His Church the Eve, or Mother of all that live in Him, they grow from being mere "babes in Christ"—from having simply "put on Christ," and in Him having free pardon and acceptance with God extended to them—they grow to *be* before God "that New MAN that is being renewed," as "in knowledge," that "pure milk of their Reason" (1 Pet. ii. 2), so in that "spirit of their mind" which is no other than "the Life of God" in the Human Soul. And so, while outwardly they walk "by faith in the Son of God who loved them and gave Himself for them," inwardly it is Christ who is being formed in them, as their hope of glory: and when Christ, their hidden life in God, shall at length appear, then shall He be glorified in them as His Saints—then shall they "awake up in His likeness, and (both in body and soul) be satisfied with it."

νεοῦσθαι δέ καὶ ἐνδυσάσθαι κ.τ.λ.; but, as expressing a *gradual* renovation (which we know from Tit. iii. 5 to be consecutive on, not antecedent to, our being grafted into Christ, and so being made partakers of Man's regenerate nature, in Baptism), is manifestly to be distinguished from the *completed* act, described by the other two verbs, and understood to introduce in ver. 23 an *exegetical* description of what *they* are, who in Col. iii. 10 are described as "having put on THE NEW MAN who *is being renewed* in knowledge after the Image of Him that hath made him"—by Christ's "taking of the Manhood into God."

26. ὁργίζεσθε καὶ μὴ ἁμαρτάνετε. "Imperativus ex more Hebræorum pro Coniunctivo positus est. Καί habet vim explicandi cum conditione et circumscriptione: *ita irascimini, ut non peccetis.*" Küttner—who understands the next verse to mean: "ne aures præbeatis calumniatori ejusque calumniis ad iram magis commoveamini;" and so Erasmus interprets, and the Syriac translator: but see on Rom. xii. 19; and, for this use of καί, see on Col. ii. 18.

28. *Let the thievish person*—compare ὁ σπείρων (*a sower*) Luke viii. 5. ὑμῶν τῶν οἰκοδομούντων (*you builders*) Acts iv. 11—*thieve no more, but rather let him labour with his hands in any honest occupation: τὸ ἀγαθόν, whatever is good, any good thing; ἀγαθὴν ἐργασίαν: Theod.*

29. *Corrupt speech of any kind let there not come out of your mouth, but whatever* (such only as) *is good for seasonable edification*—"Erasmus and Vater well render τῆς χρείας, *quod sit opus.* It is meant that, what is said, must not only be *edifying* in itself, but *suitable to the occasion and the person.*" Bloomf. Compare Col. iv. 6. Tit. ii. 8.

32. ὁ Θεὸς ἐν Χριστῷ—compare 2 Cor. v. 19.

CHAPTER V.

1. The close connexion in which this verse was meant to follow the last verse of the preceding chapter, would have been more apparent, had the translation been: *Be ye therefore imitators of God, as children well-beloved—or children of His love*; ch. i. 5. Matt. iii. 17. Luke ix. 35. Rom. v. 5. Col. i. 13—and walk in brotherly love, one toward another, even as &c. “Colligendum est ex Pauli verbis, nulla nostra officia accepta esse Deo, nisi mutuò inter nos amemus. Nam si hominum reconciliatio, per Christum facta, *sacrificium* fuit *boni odoris*; tunc demùm bonus a nobis odor ad Deum perveniet, si sacer hic suffitus in nos diffusus fuerit. Quò pertinet illud Christi: *Relinque ad altare munus tuum, et vade, et reconciliare fratri tuo* [Matt. v. 24].” Calvin.

2. προσφορὰν καὶ θυσίαν. “In these sacrificial terms we need not, with some eminent Expositors, make the distinction between *bloody* and *unbloody sacrifices*, or *sin-offerings* and *peace-offerings*; but the two terms may be understood simply to denote the *completeness* of the sacrifice^a. So in Psa. xxxix. 6. Sept. (quoted at Heb. x. 5) θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας.” Bloomf.

Ibid. εἰς ὁσμὴν εὐωδίας, for a *fragrant odour*; see on 2 Cor. ii. 15. “This epithet was given to the *sin-offering*, Lev. iv. 31 [yet more peculiarly to the *peace-offering*, Lev. iii. 5, 16. v. 11], as well as to the *burnt-offering*, Gen. vii. 21 [Lev. i. 17]. It denotes the *acceptableness* of these offerings to God: for in the warm Eastern climes nothing is more refreshing than fragrant odours. And as in the highly figurative language of the ancient Hebrews *smelling* is used to denote one’s perceiving a moral quality in another, God is said to *smell a sweet savour* from sacrifice, to signify that He

^a Compare Heb. x. 10, and the language of our Liturgy: “Who made there (by His one oblation of Himself, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” See also Archdeacon Wilberforce’s *Doctrine of the Incarnation*, ch. viii. pp. 230—33.

perceived with pleasure the good disposition which the offerer expressed by such an act of worship. Thus, Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to His Father's will, and a great expression of His love to Mankind, but also on account of its happy influence in establishing the moral government of God." Macknight.

4. καὶ αἰσχροῦτης καὶ μωρολογίας ἡ εὐτραπεία κ.τ.λ. So let it be *also* with *obscenity*—μηδὲ ὀνομαζέσθω ἐν ὑμῖν—and *foolish talking or wittiness*, as some would call it; *which things* (call them as you will) *are not in character* for persons consecrated to God's service^b, *but devoutness rather*—what Matthew Henry would call *thanks-living*, rather than mere *giving of thanks*; a grave and earnest piety, habitually bearing witness to that Scriptural truth, that "out of the fulness of the heart the mouth speaketh^c:" compare ver. 20. So Dr. Bloomfield—who quotes Aristotle's definition of εὐτραπεία as πεπαιδευμένη ὕβρις—"By rendering with most Expositors, according to the usual acceptation of the word, *giving of thanks*, we obtain a sense not a little forced and frigid, and such as quite destroys the Paronomasia between εὐτραπεία and εὐχαριστία: which had the Commentators perceived, they would rather have adopted the sense assigned by Hammond, *edifying and instructive discourse*; a use of the word sufficiently justified by the Paronomasia, in which figure the *usus loquendi* is not strictly observed." And so Calvin: "Alii malunt *gratiarum actionem*: mihi placet Hieronymi interpretatio. Debit enim Paulus superioribus vitiis generale aliquid opponere quod in sermonibus nostris eluceat.

^b ἀνήκοντα sc. ἀγίοις, ver. 3: Angl. *pertinent, appertaining to*. Compare Col. iii. 18, as also τὰ μὴ καθήκοντα, Rom. i. 28.

^c Küttner interprets it "oratio pia gratiarumque Deo agendarum sensu plena;" and adds, "Εὐτραπεία, h. l. *scurrilitas* [Angl. *buffoonery*], apud Græcos sæpe respondet *urbanitati* Latinorum. Cic. Ep. vii. 32: εὐτραπεία *literarum facit ut intelligam tuas esse*." So Calvin: "Apud Ethnicos scriptores εὐτραπεία in bonam partem accipitur pro acutâ et salsâ urbanitate, liberali ingeniosoque homine dignâ. Sed quia difficillimum est *dicacem* esse quin sis etiam *mordax*, et in ipsis facetiis quedam est affectatio pietati minimè consona, meritò ab eâ nos Paulus revocat."

Nam si dixisset, *Interea, dum illi frivolis nugis et scurrilitate se oblectant, vos agite gratias Deo*, fuisset nimis restrictum. Patitur autem Græcum vocabulum εὐχαριστία, ut *gratiam* nos vertamus.”

5. *For of this you are aware, that &c.* “Si cui durum id videtur esse et Dei bonitati adversum, abdicari omnes hæreditate Regni Cælorum, qui vel scortationis vel avaritiæ culpâ sint contacti, facilis est responsio: Apostolum veniam lapsis non negare, qui resipuerint; sed de ipsis peccatis sententiam ferre. Nam ubi est pœnitentia, quum sit illic etiam reconciliatio cum Deo, desinunt esse homines quod fuerant: 1 Cor. vi. 11.” Calvin—who remarks also on πλεονέκτης, ὃς ἐστὶν εἰδωολάτρης: “Cur potius hoc *Avaritiæ* tribuit Paulus, quum in alios etiam carnis affectus non minùs competat? quî magis Avaritia hoc ignominiae titulo notanda est, quàm Ambitio, quàm inanis sui confidentia? Respondeo, quia morbus iste latè patet et quasi suâ contagione occupat plurimorum animos, neque morbus esse judicatur; quin potius vulgo laudatur; ideò duriùs exagitari a Paulo, ut falsam opinionem ex cordibus nostris evellat.”

6. διὰ ταῦτα γὰρ κ.τ.λ., *for because of these things* it is that *the wrath of God*—even in this life *cometh*, and much more on a day yet to be revealed from Heaven (Rom. i. 18. ii. 5, 8, 16. 2 Thess. i. 7, 8)—*is preparing to come upon the children of disobedience*. “*Fideles* alloquitur, nec tam vult terrere propriis ipsorum periculis, quàm expergefacerere, ut horrenda Dei judicia in incredulis et rebellibus tanquam in speculis contemplari discant. Neque enim Deus filiis suis formidabilem se facit, quò Ipsum fugiant; sed paterno more, quoad potest, ad se allicit. Inde monet ne se perniciosâ impiorum societate implicent, quorum prævident talem exitum.” Calvin.

8. “Longe, inquit, alii debetis esse quàm olim: Deus enim vos ex tenebris lucem fecit. *Tenebras* vocat totam Hominis naturam ante Regenerationem; quia, ubi non lucet Dei claritas, nihil est præter horrendam cæcitatem. *Lumen* rursus appellat, qui a Spiritu Dei sunt illuminati;

passivè scil. pro *lucidis*^d: nam continuò pòst eodem sensu ponit *filios lucis*.” Calvin.—Compare John i. 4, 5, 9.

9. *For the fruit of the Spirit*^e—the practical proof and evidence of our having been grafted into the True Vine, and having become partakers in that new and spiritual Life which is inherent in Him—is seen in whatever there is of (ἐν πάσῃ, in every instance of) *goodness and righteousness and truth* among men. So the Apostle enlarges upon περιπατεῖτε, incidentally pointing out the way in which as *children of Light* we should walk, if we would show ourselves (vv. 10, 17) to *have a just perception of what is well-pleasing to the Lord* “who bought us,” and “in whose light we see light:” see on Rom. xii. 2.

11. μᾶλλον δὲ καὶ ἐλέγχετε, *but aim rather to reprove them*, by letting your Christian light^f so shine before them, that in you, as in a mirror (2 Cor. iii. 18), they may see that reflection of the glory of the Lord which shall put *them* also upon searching out the plague of their own hearts, and through the conscious acknowledgement (which they will find there) “that God indeed is in you,” bring them to unite with you in glorifying your common Father which is in Heaven. Compare Matt. v. 16. 1 Cor. xiv. 24, 25.

That it was of such indirect and *silent* (while most eloquent) *reproof* that the Apostle intended here to speak, is plain both from his asserting in ver. 12 that there are things

^d So τοῦ σκότους in ver. 11 is equivalent to τῶν ἰσχυρισμένων τῇ διανοίᾳ, ch. ii. 18: as appears from the ἐπ’ αὐτῶν which follows in ver. 12.

^e “For πνεύματος a few MSS., several Versions, and some Fathers have φωτός, which is approved by most Critics, and has been edited by Griesbach, Koppe, Tittman, and Scholz. I have not ventured to follow them, because from the character of the MSS. it seems to me more probable that φωτός is an *emendation*—proceeding from those Critics who wished to reduce the terms of the passage to strict logical accuracy—than that πνεύματος, as those Commentators imagine, was an *alteration* of those who wished to make the expression the same as at Gal. v. 22.” Bloomf.

^f “ἐλέγχειν is to *discover* or *bring to light*, as in Heliodorus: δεινὸς δὲ ὁ τῆς Δίκης ὀφθαλμός, ἐλέγχων καὶ τὰ ἀμήνυτα κρύφια καὶ ἀθέμιτα φωτίζων.” Burton. Compare John iii. 20.

which some men do in secret, which unto other men it is a pollution even to name, and from his introduction of that idiomatic *καί* before *ἐλέγχετε* which we have partly endeavoured to express in our translation, and might perhaps have done better to render *if it may be*—implying “as opportunity offers, *so be ye* not wanting in your living witness to the Light which now shineth.” And from this view of *ἐλέγχετε* it is an easy step to speak (ver. 13) of the general action and effect of Light, and thence to argue (ver. 14) that, as in Nature, so in Grace the presence and power of Heaven-sent Light is realised unto those only who love its appearing, and (doing as God would have them do) “come to the light, that their deeds may be made manifest that they are wrought in God ;” John iii. 20, 21.

13. *Now in all cases, when things are brought under the searching influence of Light^ε, they are openly seen*—there is, and can be, no concealment ; “no darkness at all”—*for every thing seen and open is* what we familiarly connect with the notion and name of *Light*. This the Apostle first lays down as a general truth, then applies it to the case of every believer in Him who “came a Light into the world to the intent that every believer in Him should not abide in the darkness” (John xii. 46) which, without Him, has been Man’s portion since the Fall. The Scripture had said : *THY DEAD SHALL LIVE* (Isa. xxvi. 19), and again : *ARISE, SHINE, FOR THY LIGHT HATH COME* (Isa. lx. 1), and this is

^ε Dr. Bloomfield, who agrees with us in connecting *ὑπὸ τοῦ φωτός* with *ἐλεγχόμενα*, interprets : “Now all these [deeds of darkness and vice] being made to appear what they are by the light [of the Gospel, as evinced in the children of light] are made manifest or exposed ; i. e., their moral turpitude is discovered ;” then adds—“With respect to the words *πάν γὰρ — ἐστὶ*, which have been variously explained, the preference has generally been given to the interpretation of Grotius : *for it is the light of severe Truth which makes every thing manifest and in its true colour*. But though the sense thus arising is good and suitable, it cannot, I think, be extracted from the words without great violence ; nor can *φανερούμενον* be taken for *φανερῶν*. The true interpretation seems to be that of the ancient Expositors almost universally : *Whatsoever shows itself* to the world, and does not seek concealment [as the life of true Christians who “are the light of the world ;” Matt. v. 14], *that is Light* and adapted to discover Darkness ; i. e. by the contrast.”

realised in each one of those who "made alive in Christ," after having been "dead in Adam," have received that illumination of the Spirit of Christ in their hearts, whereby it is given unto them to know that mystery of the Gospel—the glory of God brought down to men in the connecting Person of the God-Man Jesus Christ (2 Cor. iv. 6). In this inspired recognition of the Prophet's words, as identified now with the Gospel call to "repentance from dead works" and to faith in the quickening grace of God, the Apostle proceeds: *Wherefore, as saith the Scripture, Awake thou that sleepest, and arise from the dead* (ch. ii. 5. Rom. vi. 4, 13. John v. 25), and LIGHT SHALL ARISE UPON THEE in the Person (and so, by derivation from Him, in the Church or mystical Body) of THE CHRIST. Compare 1 John i. 5—7.

15, 16. *Look well, then, to the correctness of your walk*^h (more literally, *see how far ye are walking correctly*)—not acting as unwise men, but, as wise men, eager to improve each opportunity which any one of you may find for holding forth to the world the shining light of one who has laid hold upon the Word of Life (Prov. iv. 18. Phil. ii. 15, 16)—*because the days in which ye live are evil. For this reason—walk in wisdom towards the yet unconverted community around you* (Col. iv. 5)—*do not show yourselves to be men of no understanding, but on the contrary men that well understand what their Lord would have them to be*; Matt. v. 14—16.

Ἐξαγοραζόμενοι—which Macknight, overlooking the presence of the Article before καιρόν, and too closely copying Dan. ii. 8, οἶδα ἐγὼ ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε (Angl. *I know that your object is simply to gain time*; where καιρόν without the Article conveys a very different sense), understands to

^h "Si aliorum discutere tenebras *Fideles* debent fulgore suo, quanto minùs cæcutire ipsi debent in proprio vitæ instituto! Quibus enim tenebris se occultabunt, quibus illuxit *Sol justitiæ* Christus! Debent igitur vivere ac si in celeberrimo theatro essent, quia sub conspectu Dei et Angelorum vivunt. Hos, inquam, testes revereantur, etiamsi mortales omnes latere queant." Calvin.

mean "*prolonging*¹ your *time* in the world through this prudent conduct"—may best be illustrated, here and in Col. iv. 5, from the practice of a Merchant, as described by our Lord Himself in Matt. xiii. 45, 46; or of any broker or factor, watching each turn of the market, and (as the use here of the Middle voice very happily expresses) instantly *buying up for himself* what it is his interest and his object to appropriate to his own use, or turn in some way to account; it may be, on behalf of one that sent him. See Schleusn. Lex. *in voc.*

18. *And intoxicate not yourselves with wine, wherein is—* which (not *wine*, but *excess* in the use of wine) involves as its consequence, and so leads to—*rioting* (Tit. i. 6. 1 Pet. iv. 4); *but fill yourselves after a spiritual manner*—ἐν πνεύματι is on every account best rendered here as equivalent to πνευματικῶς: and had it been only to preserve the antithesis in which it stands to μεθύσκ. οἶνω, πληροῦσθε ἐν πνεύματι ought not to have been translated as though the Apostle had written πληροῦσθε πνεύματος—*speaking one to another* (giving utterance to your feelings when you are in social mood; James v. 13), *in psalms and hymns, and songs of a spiritual character; singing* (so the Apostle explains his meaning) *and making melody in your heart unto the Lord.* Compare note on Col. iii. 16.

"By ψαλμοῖς we are not to understand the Psalms of David only, but the compositions also of those who had spiritual gifts (see 1 Cor. xiv. 26), to which Eusebius adverts in Eccl. Hist. v. 28: ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι τὸν Λόγον τοῦ Θεοῦ, τὸν Χριστὸν, ὕμνοισι θεολογοῦντες." Bloomf.

21. ὑποτασσόμενοι ἀλλήλ. This general precept, which branches out into the various subdivisions which follow in vv. 22, 25. ch. vi. 1, 4, 5, 9, seems to have been connected

¹ So Whitby also, and Wells: "*using all prudent means to secure yourselves from persecution:*" and not very different Fell, as quoted by Burton: "*making the most of the time; seeking all opportunities of doing as much good as you can in this short and evil time.*"

in the Apostle's mind with the latter clause of ver. 18: where it would have been found, in more immediate contrast with ἐν ᾧ ἐστὶν ἀσωτία, had it not been separated from πληροῦσθε ἐν πνεύματι by the enlargement upon these words which he has given in vv. 19, 20.

Ibid. ἐν φόβῳ Θεοῦ. This various reading for ἐν φ. Χριστοῦ—which Griesbach, Vater, Tittman, and Scholz have restored, after very many of the best MSS., ancient Versions, and early Fathers—Calvin conjectures to have been “introduced by some person who thought that the other phrase, *the fear of Christ*, though by far the most appropriate, sounded a little harsh.”

22. ὡς τῷ Κυρίῳ. “Quid illa significant, apparet ex seqq.: uxoris erga maritum officia, ex mariti in uxorem meritis sponte profecta, similia quodammodo esse officiis Christianorum erga Christum.” Kütn.

23. καὶ αὐτός ἐστι—*et idem*(= *item*, or *simul*) *est*—*and therein* (*ex officio*, namely, as being *the Head*) *is the supporter and conservator of the Body*; which is THE CHURCH: ch. i. 23. *But now*, if this be so, *even as the Church is subject* &c.: such, if enquired into, will be found to be the bearing of that cogent and conclusive ἀλλά, *wherefore*, with which the Apostle presses home his exhortation in ver. 24. And if we compare the similar use of αὐτός (Angl. *at once, withal*) in Rom. vii. 35, and yet more in Acts ii. 36, Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, we shall see that what is expressed in this verse might have been thus stated: ὅτι ὁ ἀνὴρ κεφαλὴ καὶ σωτὴρ αὐτός ἐστι τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ καὶ σωτὴρ [αὐτός ἐστι] τοῦ σώματος, τῆς Ἐκκλησίας. And so the Apostle probably would have written, but that ὑποτάσσεσθε in the first instance suggested only κεφαλὴ (on which see note on 1 Cor. xi. 3), and κεφαλὴ called up that collateral thought, καὶ αὐτός [ὅς ἐστιν ἡ κεφαλὴ] ἐστὶ σωτὴρ τοῦ σώματος, which leads him with renewed force to conclude: ἀλλ' ὑποτάσσεσθε, ὥσπερ ἡ ἐκ. . . ., οὕτω καὶ αἱ γυναῖκες κ.τ.λ.

25—27. *Ye Husbands, love your wives, even as Christ also loved the Church, and—what greater love could He have shown (John xv. 13)?—hath given Himself for her (Rom. iv. 25. viii. 32), thereby to consecrate her, even as He Himself came forth from the Father, consecrated to the fulfilment of God's good pleasure (ch. ii. 10. iii. 11. Heb. x. 7—10. John x. 36. xvi. 28. xvii. 19)—first cleansing her by the washing in the Water, as the prescribed form of her spiritual consecration, with final¹ purpose in her when, as His Bride, she shall have made herself ready for Him (Rev. xix. 7, 8. xxi. 2) to present unto Himself a glorified^k Church, not having spot, or wrinkle, or any thing of that sort, but so as to be found and declared thenceforth to be holy and without fault before Him.*

On this most interesting and vitally important passage of Scripture we forbear to notice what others have written, and mainly addressing ourselves to those who with us have attentively examined the Greek text, would invite them (1) to observe that by appending ἐν ῥήματι (on the construction of which compare notes on ver. 18. ch. i. 3. ii. 15) to τῷ λουτρῷ τοῦ ὕδατος the Apostle has declared the received rite of Water-Baptism to be the divinely instituted¹ “sign or Sacrament” whereby men are regenerated, i. e. “grafted into the Body of Christ's Church” (comp. Tit. iii. 5): (2) that this one prescribed mode for the cleansing before God of each living soul that He hath made, is (as we have endeavoured to convey by our translation of καθάρσις^m) the *first* assured step in that

¹ “Quòd autem Pelagiani hoc testimonio se armabant ad probandam Justitiæ perfectionem in hac vitâ, in eo prudenter ab Augustino refutati sunt. Neque enim, *quid jam factum sit*, Paulus commemorat; sed *in quem finem* Christus mundaverit Ecclesiam. Quum autem aliquid dicitur esse factum ut aliud postea sequatur, stultè et perperam inde quis inferat hoc posterius, quod sequi debet, jam esse factum. Quamquam non negamus jam *inchoatam* esse Ecclesiæ sanctitatem, sed malè *perfectionem* esse statuunt ubi quotidianus est profectus.” Calvin.

^k This (allowing for the difference of idiom) is the *exact* English equivalent for ἐνδοξον τὴν ἐκκλησίαν. So Thucyd. iii. 16, ὁρῶντες πολλὴν τὸν παράλογον, “*beholding what was a great surprise to them.*” The Article, it will be seen, in each of these instances “assumes the existence of its Predicate.”

¹ Compare the use of ῥῆμα, *prescriptum*, in Deut. viii. 3: LXX. Matt. iv. 4. Luke iv. 4.

^m The completeness on the part of God our Saviour (Tit. iii. 5. Heb. x. 10, 14)

consecration of the new man to God's service, of which the final consummation is to present him "faultless before the presence of God's glory with exceeding joy:" (3) that in the word *αὐτήν* ⁿ the Apostle has proclaimed the identity of *the Church in glory* with the *true Church of God*, as it exists now in the wilderness of this world; even as the Lord Himself had said, "This is the will of Him that sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day:" John vi. 39. Compare 1 Cor. xv. 44, 49. Phil. iii. 20, 21. 2 Thess. i. 10. 1 John iii. 2, 3. Rev. xii. 1, 5, 6, 14, 17.

30. *Because*°, as having by Baptism put on the new Pattern Man, *we are*—in His sight who has so formed us anew, through the operation of "the Spirit and the Water and the Blood"—as verily *members of His body*, as though, like "the Woman whom God gave to be with" the first typical Adamⁿ, we had been literally *formed of His flesh and of His bones*. *In consideration of this* fact—the Apostle goes on to say, in the very terms now of that Scripture to which he had just alluded—*shall a man leave his father and his mother, and shall adhere*^q *unto his wife, and they two shall be held to be*

of that act of spiritual cleansing, whereof "Baptizing in the Name of the Father and of the Son and of the Holy Ghost" is the Church's prescribed instrument and outward sign, is very happily expressed here by the Aorist tense, with which compare the Apostle's use of *προέγνω, προώρισε, ἐκάλεσε, ἰδικαίωσε, ἰδόξασε*, Rom. viii. 29, 30 : and see Vol. I. p. 74, foot-note (^m).

ⁿ "Instead of *αὐτήν* some ancient MSS. of the Western recension, and the Vulg. Coptic and Italic Versions, with some Fathers, have *αὐτός*—which was preferred by Grotius and Locke, and has been edited by Griesbach and Scholz. The common reading, however, has been retained by Knapp, Tittman, and Vater; and rightly; for though the other reading be specious, it would seem to be only a *correction* of those who stumbled at the irregularity occasioned by *τὴν ἐκκλησίαν* being thrown in to make the meaning of *αὐτήν* more plain." Bloomfield—who translates, *that He might present her, namely the Church, unto Himself glorious, &c.*

° Dr. Bloomfield appears to be right in connecting this verse with the preceding, as though the Apostle had said: "The Lord so nourishes and supports us who are His Church, *because* in that view *we are members of His body*."

^p Compare Gen. ii. 21—23 with John xix. 34, 35. 1 John v. 6, 8 : and Gen. iii. 12 with John xii. 26. xiv. 3. xvii. 24.

^q Even as that "Friend that," to as many as receive Him, "sticketh closer than a brother:" Prov. xviii. 24.

one flesh. He then adds: *This mystery*^r *is one of great depth of meaning*^s; *and for my part, I interpret it as having reference to Christ as the new and spiritual Adam, and to His Church as the Spouse and spiritual Eve, whom God hath given Him, with "power over all flesh, that through the wide extent of that which God hath given Him, He should transmit to them that grant of Eternal Life, which He hath purchased for them:"* see John xvii. 2, 3, and compare ch. i. 23. iv. 13. Matt. xxviii. 18. John i. 16. iii. 35. Rom. xiv. 9. 1 Cor. xv. 27. Heb. ii. 8—15. And lastly, from this digression—in which the Divine ordinance of Marriage, as instituted in the time of Man's innocency, is declared, in what *he* had gleaned of "the mind of Christ," to have signified unto us the mystical union that is betwixt Christ and His Church^t—the Apostle returns to that conclusion of the whole paragraph commencing with ver. 25, to which in general terms he had already brought us in ver. 28: *But*—be the full meaning of that Scripture what it may^u—*do ye also, every one of you, after the image and likeness of Him who is your federal Head (1 Cor. xi. 3, 7), see that each man so love his wife as he loves himself; and let the wife on her part see that she reverence her husband.*

^r Dr. Wordsworth (*on the Apocalypse*, Lect. xi. p. 335) well explains the word *μυστήριον* as "something which is designed to convey to the mind more than meets the [eye, or] ear;" and refers to Casaubon *Exerc. Baron.* 16 ad A.D. 43. Heidegger. *Myst. Bab.* ii. pp. 79, 80. Calvin remarks on this passage: "*Magnum mysterium, quod vitam suam Christus virtutemque Ecclesiae inspirat. Quis autem inde Sacramentum excuderet! Videmus quo malleo, et super quam incudem, hoc Sacramentum fabricaverint Papistae: quia vetus Interpres sacramentum transtulit, ubi Apostolus μυστήριον posuerat—quod si quis admonuisset ab Apostolo positum fuisse, nullus h. l. error extitisset.*"

^s Compare 1 Cor. vi. 16, 17.

^t See the introductory address in our "Form of Solemnization of Matrimony;" and on the whole subject of the Presence of Christ in His Church or Body Mystical, see Archdeacon Wilberforce's *Doctrine of the Incarnation*, chap. xi.

^u Küntner remarks on *πλὴν καὶ ὑμεῖς*: "Hæc inserviunt responsioni ad objectionem quam quis posset afferre, verba ista sensu mystico esse accipienda. Sectionia hæc est; *etiamsi illa mysticè intelliguntur de conjunctione Christi et Ecclesiae, tamen etiam sensu proprio valent. Οἱ καθ' ἑνα, singuli.*"

CHAPTER VI.

1. τὰ τέκνα, ὑπακούετε. “*Honoris* nomen latiùs patet quàm *obedientiæ*: cur genus ad speciem restringit? Nempe, quia obedientia *testimonium* est ejus honoris quem debent filii parentibus, ideò eam potissimùm exigit; deinde in eâ præstandâ plus est difficultatis. Fugit enim subjectionem humanum ingenium, et se ægrè patitur sub alterius imperium cogi. Docet experientia, quàm rara sit hæc virtus: nam quotumquemque cernimus parentibus suis morigerum?” Calvin. Compare Luke ii. 51, καὶ ἦν ὑποτασσόμενος αὐτοῖς.

In the *Lord* the Apostle adds, as the just limit at once of parental authority, and of filial duty (comp. 1 Cor. vii. 39)—then, in support of his position *for this is right*, adduces that Divine commandment, *which* (saith he) *is the first commandment with a promise* specially annexed to the observance of it^a—*that so* (ἵνα) *it may be well with thee: that is to say*^b, *thou shalt be long-lived*, and honored in thy turn as a Father, *upon the earth*.

4. μὴ παροργίζετε, *do not exasperate*—do not by injudicious treatment drive into angry and estranged feelings towards you—compare Col. iii. 21.

Ibid. ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου, *in a course of discipline and instruction* which has *the Lord* for its object, and is such as may be expected to call down a blessing from Him. “Genitivus indicat objectum:” Kütn.

5. μετὰ φόβου καὶ τρόμου. “Hebr. פֶּחַחֵי et פֶּחַחֵי, *summa cum reverentiâ*:” Kütn.—and so Calvin: “*cum sollicitâ reve-*

^a “Primum est hoc præceptum, inquit Paulus, quod singulari promissione quasi sigillo Deus confirmare voluit. Quanquam id difficultate non caret; secundum enim præceptum similiter promissionem continet, *Ego Deus qui facio misericordiam do.*: sed, cum ea sit universalis quæ ad totam Legem promiscuè pertinet, non dicemus annexam esse mandato. Verum ergò manet quod dicit Paulus, non aliud mandatum promissione insigniri, quàm quod de obedientiâ Parentibus debitâ præcipit.” Calvin.

^b On this *epexegetic* and definitive use of *kai*, see Vol. I. p. 216, foot-note (†).

rentiâ, quam efficiet cordis simplicitas. Sed quia difficile est impetrare ut *homini* tantum deferant, nisi superior aliqua necessitas eos adstringat, jubet eos Deum respicere. Inde sequitur, non satis esse si obsequia sua probent hominum oculis; requirit enim Deus veritatem et sincerum cordis affectum. Deo autem obtemperare eos testatur, quum fideliter serviunt dominis: ac si diceret, *Nolite putare hominum arbitrio vos in servitutem coniectos esse. Deus est qui vobis hoc oneris imposuit, qui vestras operas dominis locavit. Ita qui bonâ conscientia studet quod debet domino suo reddere, non erga hominem tantum, sed erga Deum* [in homine], *officio defungitur.*" Calvin—who well adds: "Quisquis legerit quæ de servorum ingenio et moribus passim extant in scriptis Veterum, faciliè intelliget, quot hîc sunt præceptiones, totidem in illo hominum genere regnâsse morbos quibus mederi operæ pretium fuerit. Pertinet autem hæc doctrina etiam ad famulos et ancillas nostri temporis. Deo enim semper curæ est œconomia, cujus auctor est. Immò ita colligere debent: quò magis tolerabilior est ipsorum conditio, se minùs fore excusabiles, nisi modis omnibus studeant ita se gerere quemadmodum hic Paulus jubet."

6. ποιῶντες τὸ θέλημα τ. Θ., *doing from the heart what it is God's good pleasure that you should do*, in that great drama of Human Life in which *He* has cast your part—comp. ch. v. 10, 17. Rom. xii. 2—and so *with good will doing service, to the Lord and not men* apart from Him^c—i. e. to men, not simply regarded as men like yourselves, but as *masters* for a time set over you *in the flesh*, in whom ye have grace to

^c On the same principle on which we have already interpreted this very significant use of the definitive *kai* in 1 Cor. x. 20. 2 Cor. v. 12. x. 8. xiii. 10, we might translate *kai οὐκ ἀνθρώποις* *it being not unto men* simply, and "per se," *that you are doing service*: see Vol. I. p. 457, foot-note (f). The *kai*, we may add here, that so connects obedience unto *men*—as set over men in the family, in the parish, in the diocese, in the state—with obedience unto God in Christ, and unto Christ in the *Pater-familias*, the temporal and the spiritual Pastor and Master, each in his own order and place of responsibility and trust, becomes the exponent of a far higher principle which our great Poet (greater herein than his Critic Bentley) has so happily expressed, when of Adam and Eve he says: *He for God only, she for God in him*: Par. Lost, iv. 299. Compare notes on 1 Cor. xi. 3, 7.

recognise a higher and common Master in Heaven, who will render unto every good and faithful servant, as his work of grace shall be; no matter, as regards the present life, *whether* he have been *bond or free*.

9. *And ye that are masters of servants, perform the same part towards them*^d—act on that just principle of reciprocity (Col. iv. 1) which will lead *you*, in your turn, to *do that which it is God's purpose that you should do* to them, as His ministers for their good—forbearing^e to use a threatening manner towards them, *as knowing that you yourselves also have One that is your Master in Heaven, and that respect for outward and* (1 Cor. vii. 31) *mere passing distinctions there is none with Him*.

12. *Because our conflict is—we have to wrestle—not &c.* “Per ἀρχὰς, ἐξουσίας, κοσμοκράτορας, *Dæmones intelligendos esse tum ipsa Apostoli de dæmonum in Christianos hostili odio cogitandi et scribendi ratio* (cf. 2 Thess. ii. 9), *tum oppositum* σὰρξ καὶ αἷμα, *tum formula ἐν τοῖς ἐπουρανίοις et βέλη τοῦ πονηροῦ necessario postulati videntur. Doctores Judæorum voce κοσμοκράτορος de Satand in scriptis suis utuntur. Conferantur etiam similes formulæ ἀρχῶν τοῦ κόσμου, John xiv. 30. θεὸς τοῦ αἰῶνος τούτου, 2 Cor. iv. 4.” Küttner—and so Macknight: “Κοσμοκράτορας, mundipotentes [Angl. world-wide^f rulers]. God is called Παντοκράτωρ, Omnipotens, Ruler over all; but evil spirits, κοσμοκράτορες, rulers of this world,*

^d So Calvin: “τὰ αὐτὰ ποιεῖτε transtuli mutuum officium præstate; nam quo sensu dixit ad Colossenses τὸ δίκαιον καὶ τὴν ἰσότητα, eodem nunc τὰ αὐτὰ posuit. Quorsum autem illud, nisi ut servetur jus analogum quod vocant? Non est quidem æqualis domini ac servi conditio; sed est tamen aliquod jus mutuum inter eos, quod sicuti servum domino obnoxium reddit, ita vicissim (proportione habitâ) dominum obstringit aliquatenus servo. Istam analogiam malè homines metiuntur, quia non exigunt ad legem caritatis, quæ sola vera est mensura. Id intellexit Paulus per verbum *eodem*: quia omnes propensi sumus ad ea exigenda quæ nobis debentur, quum autem vicissim faciendum est officium, nemo est qui non conetur se eximere.”

^e ἀνύμντες, remittentes, Angl. *letting go*. So Psa. xxxvii. 8: “Leave off from wrath, and let go displeasure.”

^f “Σισάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων κοσμοκράτωρ γεγινώς.” Schol. in Aristoph., cited by Wetstein.

because the dominion, which subject to God's permission they exercise, is limited to *the darkness of this world*; i. e. to this world, darkened by ignorance, wickedness, and misery, which is the habitation or prison assigned them until the judgment of the great day; Jude ver. 6."

Ibid. πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, *against a spiritual manifestation of wickedness*—wickedness exhibited in purely spiritual beings, *who kept not their first estate*, or (as the Marginal version of Jude, ver. 6) *their rightful principality—in the Court of Heaven*: compare ch. i. 3, 20. ii. 6. iii. 10.

13. ἅπαντα κατεργασάμενοι. Translate, as in the Margin, *having overcome all*—with Wetstein, Kypke, Wahl, and Schleusner, who make copious references to classical authors; among which Dr. Bloomfield has cited as most apposite, Dion. Hal. tom. i. p. 99. Oxon. 1704: πάντα πολέμια κατεργασάμενοι: adding, "Perhaps the Apostle had in view Psa. xx. 8: *They are brought down and fallen; but we are risen, and stand upright*; where the Sept. has καὶ ἀνορθώθημεν, but the true sense of the Hebrew is given by Piscator and Gigæus, *stetimus immoti et victores*. See Josh. vii. 12."

15. *And having your feet shod with the firm footing of the Gospel of peace*; "i. e. with that solid knowledge of the Gospel which shall enable you to stand firm and unmoved, as soldiers in their military *caligæ*, which among the Romans (see Juv. Sat. iii. 248. xvi. 24, 25) were furnished with hob-nails for that purpose." So Parkhurst, after Bynæus *de calceis Hebræorum*, i. 5—and the noun ἑτοιμασία, he adds, is thus applied by the LXX, Ezra ii. 68. iii. 3. Psa. lxxxix. 14. Zech. v. 11, for the Hebrew יְסֹד, *a basis, or foundation*: comp. Dan. xi. 7, 21.

But for this use, we might have been tempted to translate ἐν ἑτοιμασίᾳ κ.τ.λ. *with alertness and activity in the announcement of Peace* on earth; and compared Rom. x. 15. Isa. lii. 7. Nah. i. 15. Yet this would not have agreed so well with the notion of *standing firm*, on which the Apostle has been dwelling in vv. 11—14.

17. τοῦ σωτηρίου, “for τῆς σωτηρίας, as in Isa. xxxviii. 11. Psal. lxxxiv. 7. Luke ii. 30. iii. 6. Acts xxviii. 28. Here it must mean *the hope of Salvation*; as in 1 Thess. v. 8, ἐνδυσάμενοι περικεφαλαίαν ἐλπίδα σωτηρίας.” Bloomf. Comp. Rom. viii. 24.

18. *Under every form of prayer and supplication* (1 Tim. ii. 1) *praying in spirit* (devoutly and earnestly; John iv. 23) *on every fitting occasion*; and, that there may be no lack of opportunity, *watching, with this very object in view, in all possible perseverance, and supplication for all the holy Brethren, and not least for me, that &c.*

20. ἐν ἀλύσει. “The Apostle being accused of no crime against society, but only of heresy in the eyes of the Jewish zealots (Acts xxiv. 5. xxvi. 31), was allowed at Rome to live in his own hired house (Acts xxviii. 16) with a soldier that kept him. To this soldier’s left arm he was fastened by a chain, fixed on his right wrist; the chain being of sufficient length to admit of their moving freely.” Macknight. Compare 2 Tim. i. 16. ii. 9. Philem. 10.

21. Τυχικός ὁ ἀγαπ. κ.τ.λ. *Tychicus, that beloved brother &c.*: or better perhaps, *our beloved brother*, as in 2 Cor. i. 1—where see the note. Tychicus is mentioned again in Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12; and like Trophimus, with whom he is classed in Acts xx. 4, as *of that Proconsular Asia* of which Ephesus was the capital, may not improbably have been an Ephesian; see Acts xxi. 29. Macknight argues from this verse that the Epistle must have been sent to the Christians of some particular place. “And who should they be but the Christians in Ephesus, to whom, as Dr. Lardner has shown by the consent of all the ancient MSS. and Versions, this Epistle was inscribed?” See note on ch. i. 1.

24. ἐν ἀφθαρσίᾳ, *in sincerity*, or (Marg. version) *with incorruption*: so our Translators (and so all succeeding Commentators), with no better support of what every student of the Greek text must perceive to be a strange use of the term—to describe, for example, “a pure, unearthly, and un-

dying love of our Lord Jesus Christ"—than may be obtained from Tit. ii. 7, where "*ἀφθαρσίαν* is not found in very many MSS. (five of them ancient), nor in most of the Ancient Versions, nor in some printed Edd., and is accordingly rejected ^s by Griesbach:" Parkh. Lex. *in voc.*

Incorruptibly, immortally, and so unendingly, eternally—"*εἰς ἀνάστασιν ζωῆς αἰωνίου, ψυχῆς τε καὶ σώματος, ἐν ἀφθαρσίᾳ πνεύματος ἁγίου:*" *Polyc. Mart.* 14. ap. Grinf. *Scholl. Hellen. in l.*—would seem to have been the terms in which the holy Apostle conceived of that grace of Christian Charity, or Love, which is to survive the tomb, and on which the imperishable crown of the Christian's final acceptance with God is suspended: compare 2 Tim. iv. 8. James i. 12. 1 Pet. v. 4. Rev. ii. 10. But, till "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," not even of the most spiritually-minded Christian, not even (Phil. iii. 12) of the holy Apostle himself, can it be said that they *love our Lord Jesus Christ ἐν ἀφθαρσίᾳ*—nay, *this* is an attribute of Him "who alone hath Immortality" (1 Tim. i. 17. vi. 16), and alone can bestow it (Rom. ii. 7) upon those for whom in His mercy it is prepared.

Translate therefore: *Grace be with all that love our Lord Jesus Christ, and abide with them imperishably! Amen:* and by ἡ χάρις—to be distinguished in this valedictory blessing ^h from χάρις, as found in that customary form of salutation which the Apostles prefix to their Epistles—understand *the grace of Salvation* (Tit. ii. 11), or in other words, *their present* ^h *state of favourable acceptance with Him* (comp. Luke i. 28, 30, 66. ii. 40. Acts ii. 47. iv. 33); and that of this the Apostle says, *esto perpetua!* Compare, in point of expression, ἐν τοῖς ἐπουρανίοις, ch. i. 3. ii. 6. ἐν δόγμασι, ii. 15. ἐν πνεύματι, ii. 22. v. 18. ἐν ῥήματι, v. 26. ἐν πανουργίᾳ, iv. 14. ἐν πλεονεξίᾳ, iv. 19.

^s It would seem, in fact, to have been a mere gloss of the preceding *ἀδιαφθορίαν*—and to have crept in from the margin, as *ἀφθορίαν* in nine MSS. (four of them ancient) to the actual exclusion of *ἀδιαφθορίαν*—a wholly unobjectionable term, and very apposite to the context. Compare Æsch. Agam. 901, γνώμην μὲν ἴσθαι μὴ διαφθεροῦντ' ἐμὲ, and other examples adduced thereon.

^h Compare Col. iv. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25.

SYNOPSIS OF THE EPISTLE TO THE EPHESIANS.

I. The Introduction : ch. i. 1, 2.

II. The main object of the Epistle ; viz. to guard the Ephesians against being misled by Judaizing Christians. In order whereunto the Apostle declares—

1. that before the foundation of the world God had purposed in Himself to form under His CHRIST as Head a Heavenly Kingdom, as of elect Angels, so also of Men freely accepted and dealt with as holy and without fault before Him, who should stand in the position of Sons to Him in Jesus Christ ; ch. i. 3—7, 10. iii. 10, 15.
2. that from the time of the first man there has been a succession of men upon the earth, whose hope has been on THE LORD'S CHRIST, and who therein have ministered to the praise of His grace and glory ; ch. i. 6, 12. (1 Cor. xv. 19.)
3. yet that this MYSTERY OF THE CHRIST was not in other ages made known unto the sons of men, as now it has been revealed unto His holy Apostles and inspired Interpreters ; ch. i. 8, 9. iii. 4, 5.
4. that through this abundant revelation, and consequent preaching, of the Truth—in particular through that power of dispensing it, which had been committed to the writer of this Epistle—they, that had hitherto been strangers to God's covenants of promise, had heard the glad tidings of there being Salvation for *them* also ; had become believers in Christ, and in the laver of Baptism had been sealed with the gift of God's Holy Spirit, as the earnest of their adoption to be His peculiar people ; ch. i. 13, 14. ii. 12. iii. 1, 2, 8, 9. v. 26.
5. that the hope to which they have thus been called, and the eventual glory of their inheritance as His people—above all, the exceeding greatness of that Power which in CHRIST the new type of Man's nature (by Him redeemed and consecrated) has, higher than any words

may describe, exalted **THE HEAD OF THE CHURCH** ; and is now at work on all true Believers on Him, that, where Christ their Head is, there may the members of His Body be—is such as the God of our Lord Jesus Christ, the Father of the glory so to be revealed in us, alone can enlighten their minds to understand ; ch. i. 15—end.

6. that it is not of their own works that men are saved, but of the mere grace of God that they, who were no better than *dead* in their unregenerate nature, are held to have been made alive in Christ, and (as such) children of God, and inheritors of His heavenly Kingdom : nay, that the door of Faith, by which entrance is gained into this state of Salvation, has been opened unto any, *this is the gift of God*—and those only are *good works* before Him, for which from the beginning He has so provided in Christ Jesus, as that it is now in our power to walk in them ; ch. ii. 1—10.
7. that in that One Body, which on the Cross singly reconciled both Jew and Gentile unto God, was raised up that One New and Spiritual Man through whom we both now have our access to the Father ; ch. ii. 11—18.
8. and so, under the Gospel Dispensation, the Gentiles are fellow-heirs and of the same Body and joint-partakers with the Jews of God's promised Redemption of Mankind in **CHRIST** ; ch. ii. 19—22. iii. 6—12.

III. The Apostle concludes the First (general) Part of his Epistle, by praying for their continuance and greater proficiency in Christian faith and knowledge ; ch. iii. 14—19. Doxology ; ch. iii. 20, 21.

IV. Rules and Exhortations—

1. to unity and peace. Diversity of spiritual gifts designed for the edification of **THE CHURCH**, which is **ONE** because it is Christ's Body Mystical, and because it as really derives its inward organization, its *spirit* and its *life* from Him—the One ever-living Mediator between God and Man—as though like a second Eve, formed out of the side of the second Adam and in Him made

THE MOTHER OF ALL LIVING, it were literally of one substance with Him, *of His flesh and of His bones*; ch. iv. 1—16. v. 29—31.

2. to holiness of life—and so to put away lying, stealing, all bitterness, wrath, and anger; all manner of evil speaking; uncleanness and unchastity, even in foolish talking or mention of such things as by some men are done in secret; covetousness, drunkenness, and forgetfulness of what the Lord would have His servants be; ch. iv. 17—v. 20.
3. to the general principle of being subject one to another in the fear of God; and herein to the relative duties (1) of Husband and Wife—from which “mysterious law of wedded Love” the Apostle incidentally illustrates that spiritual union whereby the sanctified Manhood of the Mediator is perpetuated in the living succession of His Church—(2) of Parents and Children: (3) of Masters and Servants; ch. v. 21—vi. 9.

V. Concluding exhortations and blessings; ch. vi. 10—end.

ANNOTATIONS

ON THE

EPISTLE TO THE PHILIPPIANS.

“THIS Epistle, addressed to the Church at Philippi by St. Paul during the period of his first imprisonment at Rome, consists of a beautiful and affecting delineation of the Apostle’s calm resignation under the persecution to which he was at that time subject, and of the ardency of his affection towards those converts for whose edification it was written. Although it contains no points of doctrine which have not been discussed in his former Epistles, it is in the highest degree interesting and instructive as a brief summary of Christian faith and practice, and also as affording a most gratifying impression of the amiable character of the writer, and of the good disposition of those for whom he expresses such earnest attachment.” Bp. Shuttleworth.

“There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of St. Paul’s companions had left Rome (ii. 20), and he himself seems to have been expecting his release.” Burton. See ch. i. 25. ii. 24, 25.

CHAPTER I.

1. δοῦλοι Ἰησ. Χρ. “Quum titulos inscribere soleat Paulus ad fidem sibi suoque ministerio adstruendam, non fuit opus

longioribus elogiis apud Philippenses, qui eum experti erant verum Christi Apostolum et adhuc sine controversiâ agnoscebant." Calvin.

Ibid. σὺν ἐπισκόποις καὶ διακόνοις, *as well as* (specially) *to such* among them *as have spiritual oversight* (Acts xx. 28. 1 Tim. iii. 1, 2), *or*^a *are lay-helpers* in the administration of the Church; see on Rom. xii. 7, and compare Acts vi. 2—4. 1 Cor. xii. 5. 1 Tim. iii. 8—13. Calvin remarks here: "Pastores seorsum nominat honoris gratiâ. Porro colligere hinc licet nomen EPISCOPÏ omnibus Verbi ministris esse commune, quum plures uni Ecclesiæ Episcopos attribuat. Sunt igitur synonyma EPISCOPUS et PASTOR. Atque hic locus unus est ex iis quos Hieronymus ad illud probandum citat in epistolâ ad Evagrium, et in expositione Epistolæ ad Titum. Postea invaluit usus ut, quem suo collegio præficiebant in singulis Ecclesiis Presbyteri, Episcopus vocaretur solus: id tamen ex hominum consuetudine natum est, Scripturæ auctoritate minimè nititur"—and true it is that the word ἐπισκοπή ought not, in the New Testament, to be restricted to *the office of* what we now mean by a *Bishop*; because ὁ ἐπίσκοπος, as described by St. Paul, is simply *one that has cure of souls*, and so includes both Diocesan and Pastoral superintendence; but "the Presbyters" who *first* "set one of themselves to be over his fellows in the administration of a local Church," were no other than the inspired College of Apostles at Jerusalem^b; and St. Paul's "custom" also—when now the tares, of which he had forewarned the elders of the Church at Ephesus, had appeared among the good seed which he had sown there, and which at one time he had thought it sufficient to "commend," for its safe keeping, "unto God and the word of His grace"—taught the Churches of Asia (and so, in rapid succession, of Europe and the Isles) the practical wisdom, nay the proved necessity, of having—as, first, Apostles of Christ—so, where Apostolical doctrine and Church membership had been established, "men sent^c of the churches" also, who in each local Congregation

^a καὶ, and (or, as also) *to such as do*.

^b Compare Acts xii. 17. xv. 13, 19. xxi. 18. Gal. i. 19. ii. 9, 12.

^c ἀπόστολοι ἐκκλησιῶν, 2 Cor. viii. 23. St. Paul, it is true, is speaking only

of Believers in Christ should, as its chief Pastors and Teachers, both "correct deficiencies and canonically ordain Elders in every city;" and, as occasion might arise, "charge some that they teach no strange doctrine, neither give heed to" such things "as furnish subjects of dispute, rather than godly discipline in faith." Compare Acts xx. 17, 28—32. 1 Cor. iv. 17. xvi. 10, 11. 2 Cor. viii. 23. 1 Tim. i. 3, 4. v. 17—22. 2 Tim. iv. 12. Tit. i. 5.

5. ἐν τῇ κοινωνίᾳ ὑμῶν, *on the score of your communicativeness, or readiness to communicate* (Gal. vi. 6. 1 Tim. vi. 18)—on account of your openness of heart and hand; see on 2 Cor. viii. 2, 3, and compare ch. iv. 15, 16. *I thank my God*—the Apostle writes with great warmth of affection and joy—*on every remembrance of you; always, in every prayer of mine on behalf of your community, making my petition with joy; on account of the readiness with which you have cast in your lot with the Gospel, from the first day when it was proposed to your acceptance until now: persuaded for that matter^d, as I am, of this—that He who hath begun a good work in you* (Eph. ii. 10) *will also &c.*

7. καθὼς ἐστὶ κ.τ.λ., *even as it is right*—i. e. nor is it more than a just return on my part—for me (emphatic) *to feel thus on behalf of your community, because I have you in my heart,*

of those *messengers of the Churches* of Macedonia, who were to go with him as the almoners of their bounty to the poor Christians in Judea. But (see note, *ibid.* 24) he exhorts his Corinthian converts to give proof of their love for the Brotherhood in the presence of these messengers, as in the actual presence of the Churches which had sent them—though only in that lowest service of love in the Primitive Church (see on Rom. xii. 7), *διακονία* (properly so called), "ministration unto temporal necessities." "Now there are diversities of administrations (*διαρίσεις διακονιών*), and all in the Name of the same Lord" (1 Cor. xii. 5)—and the highest of these in the Church of Christ, as it has existed since the days of the Apostles, is the administration of those Delegates and Representatives of their several Churches—whether singly, as Bishops (each one within the limits of his Ecclesiastical supremacy) or synodically, as an established College of Presbyters within the recognised limits of its spiritual jurisdiction—"who have public authority given unto them in the Congregation to call and send ministers into the Lord's vineyard" (Art. xxiii).

^d αὐτό, *as regards what I have just said* of the heartiness and the constancy of your Christian profession.

as being, in my bonds for (and so*, my defence and corroboration of) the Gospel, all of you my helpers in grace—"because even in my bonds, in which I defend and confirm the Gospel, ye are all assistants to me in my duty;" as Storr† well gives the meaning of the last clause, comparing 1 Cor. ix. 23, *συγκοινωνὸς τοῦ εὐαγγελίου*, which he translates "an assistant of the Gospel in blessing men," and adding: "The Philippians might properly be styled *συγκοινωνοὶ τῆς χάριτος τοῦ Παύλου*, because, while he was employed in teaching the doctrines of the Gospel without charge to others (2 Cor. xi. 7) and now also was defending those doctrines even in bonds [vv. 13, 17. Eph. iii. 1], they by their liberality had sustained and refreshed him."

8. *ἐν σπλάγχνοις Ἰησ. Χρ.* with the kindly feelings of—with all the tenderness and love for Man (Tit. iii. 4) that forms the characteristic feature of Man's nature, as redeemed and sanctified and exalted in the New Pattern Man—*Jesus Christ*‡. Compare ch. ii. 5—8.

9. *ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει κ.τ.λ.*, in progressive knowledge (Col. iii. 10) and general clearness of perception (1 Cor. ii. 15. Col. i. 9), that so—being, as it were, "ready reckoners" of duty—ye may have a just sense of moral excellence (Rom. ii. 18) and so be guileless and inoffensive characters &c. "ἐπιγνωσις, cognitio universi officii: αἴσθησις, intelligentia practica; sapientia ea, quæ potest in singulis rebus dijudicare quid sit officii." Küttner. In illustration of *εὐλαβικῆς*—properly de-

* By the introduction of this parenthesis we have endeavoured more clearly to set forth the common relation in which, by means of *τε-καί*, the two terms of *ἀν ἔν διὰ δυοῖν—τοῖς δεσμοῖς μου* and *τῇ ἀπολογίᾳ καὶ βεβαιώσει*—were (see ver. 17) evidently intended to be connected with *τοῦ εὐαγγελίου*. It was as an Ambassador and Apologist for the Gospel "even unto bonds" that St. Paul had the grace of "setting to his seal" (John iii. 33) in confirmation of the truth of that word of God which was "not bound:" 2 Tim. ii. 9.

† See "Exposition of the Epistle of Paul to the Philippians by D. Gottlob Christian Storr" in Clark's *Biblical Cabinet*, Vol. XL.

‡ "Opponit *Christi viscera* carnali affectui, ut significet sanctum ac pium esse suum amorem. Et certè non aliunde manare potest vera caritas: nec leviter pungere nos debet hic stimulus, Christum sua viscera quodammodo aperire, quibus mutuum inter nos amorem foveat." Calvin.

scriptive of such things as will bear to be examined under the most searching light, and so of *men of transparent worth*—compare Luke xi. 34. John iii. 21.

11. *πεπληρ. καρπῶν δικαιοσύνης κ.τ.λ.* “*Fertiles esse cupit bonis operibus in Dei gloriam : tales autem fructus dicit esse per Christum, quia manant ex Christi gratiâ : hoc enim beneficiendi nobis initium est, quum Ejus Spiritu sanctificamur, qui super Ipsum requievit ut de plenitudine Ejus hauriamus omnes. Silvestres sumus oleastri et inutiles, donec in Christum insiti erimus, qui vivâ suâ radice frugiferas arbores nos reddit, juxta illud : EGO SUM VITIS, VOS PALMITES. Quodd autem Paulus justitiam operum hîc nominat, nihil pugnat adversus gratuitam justitiam fidei : neque enim protinûs sequitur illic esse justitiam, ubi sunt fructus justitiæ : quoniam justitia coram Deo non est nisi plena ac solida obedientia Legis, quæ in nemine sanctorum reperitur ; qui tamen bonos et suaves justitiæ fructus pro suo modo producant. Nempe quia, sicut inchoat in nobis Deus justitiam per Regenerationem Spiritûs, ita quod deest per remissionem peccatorum sufficit ; ut tota nihilominûs justitia ex fide pendeat.*” Calvin.

13. *Insomuch that my bonds are known now to be IN THE NAME OF CHRIST^h, throughout all the quarters of the Prætorians* (comp. Acts xxviii. 16, 20, 23, 30), *and to all the rest of the inhabitants of Rome—including some even of the Emperor's household* (ch. iv. 22)—*and a greater number of the brethren*, than otherwise might have ventured to declare themselves, *waxing confident in the Lord because of His signal protectionⁱ of me in my bonds, are &c. &c.* “*Hoc exemplo docemur Sanctorum vexationes, quas pro Evangelio pati-*

^h “*ita ut perspicuum factum sit, me in vinculis esse religionis Christianæ causâ, in castris prætorianis.*” Ernesti—who adds, “*Πραιτώριον est (a) tabernaculum prætoris ; (b) locus circa illud tabernaculum ; (c) homines qui conveniunt ad illud ; (d) domus in quâ habitat magistratus provincialis ; (e) a Tiberii tempore dicitur de castris, quæ Tiberius ædificaverat extra urbem, ut Prætor cum suâ cohorte ibi esset. Ibi erant carceres in quibus custodiebantur a militibus, qui missi essent e provinciis judicandi a Cæsare.*”

ⁱ Compare Psa. cv. 15. Luke xxi. 12—19. Acts xxviii. 30, 31.

untur, materiam nobis esse fiduciæ; dum simul apparet manus Domini, quæ sub infirmitate crucis suos reddit invictos ac triumphare facit. Hæc freti plus solito audere debemus, jam in personâ fratrum pignus nostræ victoriæ habentes. Hujus agnitio timorem nostrum debet vincere, ut in mediis periculis intrepidè loquamur." Calvin.

16. οὐχ ἁγνῶς, *not from pure motives*; with no good feeling, no genuine affection to the cause of Christ. "By those who *preached Christ of contention* we are not to understand the Apostle to have meant those Judaizing preachers who made Circumcision necessary to Salvation: for of that gospel he would not have said, as in ver. 18, *I rejoice therein*; neither would he have called it *the word*, as in ver. 14. He meant their *preaching Jesus as the Christ*, the long-expected Messiah or King of the Jews. For of all the doctrines of the Gospel *this* was the most offensive to the Romans, and therefore the unbelieving Jews commonly made use of it to enrage the Heathen rulers against the Christian preachers; see Acts xvii. 7, 8." Macknight.

17. εἰς ἀπολογία—κέμαι, *I am set* (i. e. my appointed place is) *to plead the cause of the Gospel* and not be ashamed (ver. 20. Psal. cxix. 46)—compare Luke ii. 34. 1 Thess. iii. 3. 1 Tim. ii. 7. 2 Tim. i. 11.

18. Χριστὸς καταγγ. *The name of CHRIST is becoming generally known*—and in this the Apostle rejoices, not because it matters not from what motive the Saviour is preached to them that know Him not; but because it is assuredly better for them, no matter through what outward agency, to have *some* knowledge of Salvation than to have *none*.

19. "Quia ad conflandam Paulo invidiam nonnulli Evangelium publicabant, quò magis in eum accenderent hostium sævitiam, occupat sibi non nocituros eorum improbos conatus, quia Dominus in contrarium finem ipsos vertet. Ac si dicat: *tametsi meam perniciem illi machinantur, confido tamen nihil aliud effecturos omnes eorum conatus, quàm ut CHRISTUS*

in me glorificetur; quod mihi est salutare. Nam de salute corporis eum non loqui ex sequentibus patet.” Calvin—who adds “*Spiritum Jesu Christi* nominat, ut significet nobis omnibus, si Christiani sumus, esse communem: quia totâ plenitudine Spiritus in Eum effusus est, ut singulis suis membris pro gratiæ suæ mensurâ quantum expedit distribuat.”

Translate: *For I am sure that this state of things will turn out well for me—εἰς σωτηρίαν, healthfully, beneficially, for good, whether of soul (Rom. viii. 28), or of body (Acts xxvii. 34)—through your praying for and so obtaining for me a supply of the Spirit of Jesus Christ; agreeably to (even as it is) my earnest expectation &c. &c.*

21. *For with me* (in my view and definition of the term) *LIFE* is but another name for *CHRIST*—comp. 2 Cor. iv. 11. Gal. ii. 20. Col. iii. 3, 4—and *Death* is looked forward to as a boon. *But if to live yet a little longer* (ver. 24) *in the flesh*, if that is to be my fruit of service—that the practical proof which I must give of my being a chosen Apostle of Christ (John xv. 16)—*in that case*¹, *I say* (comp. καὶ τίς κ.τ.λ. 2 Cor. ii. 2), *I hardly can tell what choice to make.* *For I feel myself pulled two ways*, on the one hand *finding the impulse of my own mind incline toward departing this life*^k

¹ It may be sufficient (and on the whole perhaps most satisfactory) to say that καὶ here is the Apostle's substitute for the Hebrew *Vau*—but see a strictly analogous use of “*καὶ initial*” explained in note on *Æsch. Agam.* 269, καὶ τίς τόδ' ἔξικου' ἂν ἀγγέλων τάχος; The English expletive *why*, would pretty accurately express it in each of these instances. The Syriac Version is: “For my life is the Messiah; and if I die, it is gain to me. But if in this life of the flesh there be also fruit to me from my works, I know not what to choose.”

^k “Notanda est hæc locutio ἀναλῦσαι dissolvi. Mortem profani homines abolitionem hominis vocant, quasi totus intereat. Paulus hic nos commonefacit, mortem esse dissolutionem animæ a corpore. Et hoc melius continuò post exprimit, dicens quæ post mortem conditio Fideles maneat, ut scilicet cum Christo habitent. Etiam in hac vitâ sumus cum Christo, quatenus regnum Dei intra nos est, et Christus in nobis habitat per fidem. Seque nobis adfuturum pollicitus est usque ad finem mundi; sed præsentiam illam spe tantùm percipimus. Ideò, quoad sensum nostrum, dicimur nunc ab Ipso peregrinari; vid. 2 Cor. v. 6. Valet hic locus ad refellendum eorum deliramentum, qui animas a corporibus divisas dormire somniant: nam Paulus apertè testatur nos frui Christi præsentia, cum dissoluti erimus.” Calvin.

and being with Christ, as in itself much the more desirable state; whilst, on the other hand, to prolong my stay in the flesh is the more needful course on your account. “Non aliâ mercede vivere optabat Paulus, quàm ut Christi gloriæ inserviret et fratribus prodesset: proinde neque aliam utilitatem reputat in vitâ quàm fratrum salutem. Sibi quidem privatim melius esse agnoscit *statim mori, quia futurus sit cum Christo*; in optione verò demonstrat quantâ ardeat caritate. Non hic de commodis terrenis agitur, sed de spirituali bono quod meritò piis summopere optabile est. Paulus tamen, tanquam sui oblitus, non tantùm se medium [συνεχόμενον ἐκ τῶν δύο] continet, ne plus in suum quàm Philip-pensium bonum propendeat; sed tandem concludit, ipsorum rationem in corde suo præponderare. Hoc scilicet verè est *Christo vivere ac mori*, quum nobismet posthabitis ferimur quòd nos Christus vocat.” Calvin.

25. *And of this I feel quite sure, that, in the event of¹ my continuing in the flesh, it will be for your furtherance and joy in the Faith that I shall continue with you all; so that you shall have abundant matter of exultation in Christ Jesus because of me, I mean* (he adds in explanation of ἐν ἐμοί, following so close upon ἐν Χρ. Ἰησ.) *through my presence again among you.*

27. μόνον—πολιτεύεσθε, *only demean yourselves in your several relations to that form of Society in which ye live (Acts xxiii. 1) in a manner worthy of the Gospel of Christ: that whether it be by coming and seeing you that I inform myself, or whether at a distance I do but hear of your estate, my information in either case may be that ye are standing fast in one spirit, one soul—i. e. in Christian unity of sentiment and*

¹ The Apostle's full persuasion was, not that he should have his life prolonged and so have longer continuance with his disciples, but that, if God should so ordain, it would be for their greater proficiency and joy as believers. This we have endeavoured to express in our translation, as well as to show that συμπαραμένῳ πᾶσιν ὑμῖν is a mere *epexegetis* subjoined by καὶ τοῖς μενῶ, just as τῇ ἀπολογίᾳ καὶ βεβαιώσει τ. εὐαγ. τοῖς δεσμοῖς μου, ver. 7.

affection; see on Rom. xv. 5—*doing your utmost to help* (ch. iv. 3) and disseminate *the belief of the Gospel*, and *not scared* from your Christian duty on *any occasion* by finding that there are *those who oppose you*; which circumstance (of there being *tares* found among God's wheat; of the drag-net of the Gospel enclosing both good and *bad* fish) to such persons *themselves indeed is an indication* of their being in the way of *perdition* (Matt. xiii. 40—42, 49, 50. Rom. ii. 8, 9) but to you of your being in the way of *Salvation* (Matt. v. 10—12. xiii. 43. Rom. ii. 7. v. 3—5. James i. 2—4); and that indication from God (comp. ch. ii. 13), *seeing that on the behalf of Christ*, the One accepted Mediator between God and man, *ye have received the grace*, not simply to be believers on Him, but also to suffer for His sake (Rom. viii. 17. 1 Pet. iv. 1), *having the same kind of conflict to sustain*, as ye have seen laid on me (Acts xvi. 22—24), and now hear to be still pressing on me: ver. 16. ch. ii. 27.

“Impii, dum adversus Dominum belligerantur, jam quasi præludio argumentum exiti sui ostendunt; et quo ferocius insultant piis, eo magis se parant ad ruinam. Nusquam certe Scriptura docet afflictiones, quas sancti ferunt ab impiis, *causam* esse salutis ipsorum; *demonstrationem* verò aut *argumentum* alibi etiam Paulus vocat, 2 Thess. i. 5. Atque pro eo quod hic habemus ἐνδειξις, illic ponit ἐνδειγμα. Est igitur hæc eximia consolatio, quòd, dum ab adversariis impetitur et vexamur, documentum habemus nostræ salutis. Sunt enim persecutiones filiis Dei quædam adoptionis sigilla, si fortiter et æquis animis eas sustineant: impii jam suæ damnationis specimen edunt, quia impingunt in lapidem a quo conterentur. *Idque a Deo*: restringitur hoc ad posterius membrum, ut gratiæ Dei gustus crucis acerbitem leniat. Naturaliter *signum* vel *declarationem Salutis* nemo apprehendet in cruce; sunt enim res in speciem contrariæ. Ideo Paulus revocat Philippenses ad aliam considerationem; quòd scilicet Deus suâ benedictione vertat in occasionem Salutis, quæ alioqui videntur nos facere miseros. Probat hoc, quia donum Dei sit crucis toleratio; certum autem est salutaria nobis omnia Dei dona esse. *Vobis*, inquit, *donatum est*, non

solum ut in Christum credatis, sed etiam ut pro Ipso patiamini. Ergo ipsæ passiones vobis testimonia sunt gratiæ Dei; quum ita sit, hinc habetis argumentum Salutis." Calvin.

CHAPTER II.

1. *By whatever there be, then, of consolation in CHRIST—* and now the Apostle subjoins those prominent features of Oneness of soul and spirit which mark the presence of that NEW MAN in us: *whatever speaking of heart with heart^a in love, whatever interchange of spirit, whatever yearnings and tender feelings—I beseech you^b, fill up the measure of my joy, so far as* (to go on to that very perfection of Christian unity; John xvii. 21, 23. Heb. vi. 1, 3) *to be of the same mind* (Rom. xii. 16), *entertaining the same feeling of love one towards another; being, in fact, of one soul, of one pervading spirit* (ch. iii. 15); *doing nothing in the way of contention or vain-glory, but in lowliness of mind making higher account of one another than of your selves. Have an eye, not each of you to your own interests only, but each of you to the interests also of others. For let that be the characteristic feature of your minds, which shall make known at once whose ye are, and whom ye serve: comp. John xiii. 35. 1 Pet. ii. 21.*

6. *Who, existing under the form (condition^c) of DEITY, did*

^a This is the Syriac version: "Ven mamâlê belebo bachubo," *if there be the speaking of the heart in love*—adopted here, as more clearly than the English, *if any comfort of love*, setting forth παραμύθιον ἀγάπης (= μία ψυχὴ, ch. i. 27) as one, and κοινωνία πνεύματος (= ἐν πνεῦμα) as the other, great element in that personal experience of the grace of God in Christ to which the Apostle is appealing.

^b "εἰ τις, εἰ τι, est formula obtestandi et adjurandi, ut Latinorum per. Εἰ τις (ἔστι) κ.τ.λ.: rogo vos, per quicquid habet religio Christiana idoneum ad cohortandum, per solatium quod præstat Christianis amor mutuus, per communionem Spiritûs Sancti, per misericordiam quam exigit doctrina et exemplum." Kûttn.

^c "The word μορφή, when applied to God, means His nature; because God has properly no form or shape. It is so used by Josephus, who says that the Heathen deified the worst passions of the mind: εἰς Θεοῦ φύσιν καὶ μορφήν

not account it prize enough for Him TO BE ETERNALLY as God (Exod. iii. 14. John viii. 58. xvii. 5), but emptied Himself of what in Himself He was, taking form (i. e. His condition of being) as a Servant^d, when (or in that) He was made in the likeness of men—comp. Matt. xii. 18. xx. 27, 28. Acts iv. 27, 30. Heb. v. 8. x. 7, 9. Rev. xix. 10—and so, found outwardly as a man, He humbled Himself and was obedient to the extent even of suffering death, yea death upon the Cross!

Bp. Middleton has well remarked upon this passage: "Many modern Divines, and among the Fathers Theodoret, understand the clause οὐχ ἀρπαγμὸν ἡγήσατο somewhat

ἀνέπλασαν : *cont. Apion*. II. He had before said that God is *μορφήν τε καὶ μέγεθος ἡμῖν ἄφατος*. In ver. 7 *μορφήν δούλου* means *the human nature*, and therefore *μ. Θεοῦ* means *the Divine nature*." Burton—who adds on οὐχ ἀρπαγμὸν ἡγήσατο : "Theodoret explains it, οὐ μέγα τοῦτο ὑπέλαβε : and Rufinus, *non sibi magni deputabat*. 'Αρπαγμός is a thing worth catching at, a great prize [or catch] ; and the meaning is, that Christ was not ostentatious of [rather (from ver. 4) was not wholly intent upon a selfish appropriation and enjoyment of] His equality with God : He acted as though He had it not, He laid it aside." Rather ; He sought not to appropriate, but to impart of the Divine nature (2 Pet. i. 4) ; He made Himself *Son of Man*, that *we* by adoption and grace might be made what *He* was by nature, even *children of God*. So Ernesti : "non ultrò et immodestè usus est illà conditione Divinà ; non festinavit uti majestate Divinà ; non *raptum ivit*, ut Latini dicunt"—Angl. *did not pounce upon*.

^d "By Christ's taking upon Him the form of a Servant is to be understood something antecedent in the natural order of things to His being made in the likeness of men ; to wit, His taking upon Him a created nature, whereby He became essentially a Servant of God, which He had not been before. Wherefore, since *μορφή δούλου* is evidently opposed to *μ. Θεοῦ*, and the nature of an antithesis requires that *μορφή* should be taken in the same sense in both places : it plainly follows that, as *μ. δούλου* denotes Christ's becoming a created Being essentially, so *μ. Θεοῦ* must denote His being a Divine Being, or God, no less essentially. And agreeably hereto, we shall find the Apostle's climax to proceed very naturally. For the first degree of Christ's Humiliation consisted in this, that being essentially God, He condescended to become essentially a Servant to God. And, whereas He had thus taken on Him the form of a Servant, though He had been made only an Angel, He condescended still further to be made in the likeness of men ; i. e. to become a Man. And being found in fashion as a Man, He humbled Himself still further, so as to become obedient even unto Death (the third step of the Apostle's climax) : as His humbling Himself still further yet, not unto Death only, but that too the death of the Cross, makes the fourth and last step in the Apostle's argument." Wells.

differently from our English Version. The remark of Theodoret, as quoted by Wolfius, is that ‘Christ being by nature God, and having equality with the Father, did not pique Himself on His dignity, as is the manner of those who have obtained unmerited honour; but, renouncing His high station, condescended to the extreme of humility and assumed the form of man.’ To this interpretation of ἀρπαγμὸν ἡγήσατο the few parallel expressions, which Commentators have collected, appear to me to be favourable; since the terms most nearly approaching to ἀρπαγμὸν are λάφυρον, ἐρμαῖον, φώριον; and no difficulty arises from the context, the passage being introduced by the admonition, *Let this mind be in you, which was also in Christ Jesus*. Not dissimilar is the praise bestowed on Athanasius by Greg. Naz. vol. i. p. 377: οὐ γὰρ ὁμοῦ τε καταλαμβάνει τὸν θρόνον, ὥσπερ οἱ τυραννίδα τινὰ ἡ κληρονομίαν παρὰ δόξαν ἈΡΠΑΣΑΝΤΕΣ, καὶ ὑβρίζει διὰ τὸν κόρον—a passage which I have nowhere seen quoted in illustration of the present verse. If we admit this explanation, the text still affords the most decisive evidence of the Divinity of Christ. He is said to have been *in the form and nature of God*. I know not, indeed, whether ὑπάρχων may not itself be rendered *pre-existing*; for Suidas, ed. Kust. vol. iii. p. 532, observes: τὸ ὑπάρχειν οὐχ ἀπλῶς τὸ εἶναι σημαίνει, ἀλλὰ τὸ πάλαι εἶναι καὶ ΠΡΟΕΙΝΑΙ, φθάνειν. Even, however, if the word be taken in its looser sense, the inference will be the same: since Theodoret’s interpretation makes the humility of Christ to have consisted in His relinquishing the dignity of being equal to the Father, which of course *it admits Him to have enjoyed*; and if it was enjoyed, it could be only in a state of pre-existence.”

10. καταθονίων. “Quæritur, quinam intelligendi sint per καταθονίους? S. V. Ernestius monet, merismos ejusmodi Hebraicos non ad vivum esse resecandos; vocibus his ἐπουρανίων καὶ ἐπιγείων καὶ καταθονίων, omnes omnino creaturas intelligentes indicari.” Kütn. Compare Luke x. 17—22. Eph. i. 21. James ii. 19. 1 Pet. iii. 22. Jude ver. 6. Rev. v. 13.

13. *For it is God* (ch. i. 28. Prov. xvi. 1. John vi. 44, 45. 2 Cor. iii. 5. Heb. xiii. 21) *who of His mere grace and good pleasure* (Matt. iii. 17. xii. 18. xvii. 5. Luke ii. 14. Eph. i. 5, 9) *is working in you both the inclination and the ability to do what on your part is requisite* (κατεργάζεσθαι) *to give effect unto His merciful purpose towards you* (Tit. iii. 4, 5). "See then," the Apostle would say, "that walking religiously in those only good works, for which God hath lovingly provided you the way wherein, and the means whereby, you shall walk in them—see that for yourselves ye do that which remains for you to do, if individually ye would be saved; and that, with fear always lest ye lose, what even while ye rejoice in ye must rejoice with trembling, the high and holy privilege of being fellow-workers with God." See Art. X.; and compare, as illustrative of this text, Matt. xix. 16—21. John vi. 28, 29. Acts ii. 37—41. xiii. 48. xvi. 14. 2 Pet. i. 10, 11.

14. "Having given this earnest exhortation to Christian humility and anxious diligence, the Apostle now reverts to the subject of vv. 2, 3, 4. The words γογγ. and διαλ. seem to describe the *effects* of the ἐριθεία and κενοδοξία, against which he there had cautioned them; the former of the two terms denoting a *murmuring* and insubordinate spirit, the latter a disposition which seeks to excuse itself from performing what is enjoined, by starting doubts and by magnifying difficulties." Bloomf.

15. τέκνα Θεοῦ ἀμώμητα. "Sic resolvi debet: *irreprehensibiles, quia filii Dei estis*. Nam Dei adoptio causa esse debet vitæ inculpatæ, ut Patrem nostrum aliquâ similitudine referamus. Quanquam autem nunquam extitit talis perfectio in mundo, ut nihil reprehensione dignum inveniretur; irreprehensibiles tamen vocantur, qui toto studio illuc aspirant." Calvin.

16. ὅτι οὐκ εἰς κενὸν κ.τ.λ. "Non quia perdant operæ suæ pretium ac mercedem, qui fideliter laboraverint sed sine effectu. Verum, quum successus ministerii nostri sit singu-

laris Dei benedictio, non mirum est si eum quoque inter alia sua dona coronet Deus. Quemadmodum igitur honorabilem Pauli Apostolatium nunc faciunt tot Ecclesiæ per ipsum acquisitæ Christo; ita non dubium est quin hæc trophæa locum habitura sint in regno Christi: sicut paulò post dicat, *Vos estis corona mea*. Nec dubium quin eo splendidior futurus sit triumphus, quo ampliores res gestæ extabunt." Calvin.

17. *Nay if my very blood is to be poured out* over the sacrifice and offering of your faith, I am glad, and rejoice with you all* in our having been, in the service of "that true Tabernacle which the Lord hath set up and not Man," so brought nigh to God; *yea, and be ye also glad thereof, and rejoice with me* in that "I am now ready to be offered, and that the time of my departure is at hand;" ch. i. 23. 2 Tim. iv. 6.

"Hoc est ex animo docere Evangelium, quum parati sumus proprio sanguine, quod docemus, sancire. Cæterum hinc colligenda est utilis doctrina de naturâ fidei: non esse scilicet rem inanem, quæ Hominem Deo consecret. Simul habent hîc Evangelii ministri eximiam consolationem, qui prædicantur esse *Dei sacerdotes ad offerendas Illi hostias*. Similis locutio est ad Rom. xv. 16: illic enim se inducit *sacerdotem qui Gentes Deo immolet per Evangelium*. Quemadmodum autem Evangelium est spiritualis gladius [Eph. vi. 17] ad cædendas victimas, ita Fides est quasi ipsa oblatio: nulla enim fides sine mortificatione, per quam Deo consecramur." Calvin. Compare 2 Cor. iv. 10. Col. iii. 5.

23. *ὥς ἂν ἀπὸ τοῦ πρὸς ἐμὲ, as soon as I shall have seen the issue of my present state*; comp. 1 Cor. xi. 34.

25. *Yet have I deemed it expedient herewith to send unto you &c.*—see note on 2 Cor. viii. 16, and compare *ibid.* ix. 3, 5. "Epaphroditus had been *sent* by the Philippians with pecuniary relief to St. Paul. Tacitus mentions an Epaphroditus,

* "He supposes the faith of the Philippians to be a sacrifice offered to God; and as a libation, or drink-offering was poured upon the sacrifice (Exod. xxix. 40, 41), so he is willing to shed his own blood, i. e. to die, for the Gospel." Burton.

a freedman of Nero (*Annal.* xv. 55), whom Suetonius also calls a *libellis Neroni* [*Angl. Private Secretary*]. He was master of Epictetus, and some think him to be the person mentioned here." Burton.

30. *Because it was in the service* [to further the work] *of Christ, that he came near even unto Death*—was well-nigh at Death's door; ver. 27—*taking little thought for his life, so that he might supply what you deemed to be lacking in your public duty toward me.* See on 1 Cor. xvi. 17, and compare τὸ ὑστέρημά μου (*my deficiency, what was wanting to me*), 2 Cor. xi. 9. "From the nature of the expressions, which the Apostle has employed, the best Commentators infer that *the danger of life* here adverted to was brought on by Epaphroditus' hastening forward to Rome, in order to fulfil his commission from the Philippians, despite of illness which had seized him, and with which he struggled so as to reach his destination, at the expense almost of his life through the consequent aggravation of his disorder." Bloomf.

CHAPTER III.

1. ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές, *ut mihi non molestum, ita vobis salutare*; *Angl. to me is not irksome, whilst for you it is salutary.* Or, *without being a tedious thing for me to do, is salutary for you.*

2. *Beware of them who are no better than dogs**, *beware of them who are but counterfeit workmen* (2 Cor. xi. 13), *beware of that which* (truly to describe what it is now) *is mere concision, not circum-cision.* *For we Christians are the true*

* "Βλέπετε κ.τ.λ.: cavete ab istis canibus, sc. doctoribus Judaizantibus, quos canes vocat ad exprimendam eorum impudentiam et fœditatem. Κακὸς ἰργάτης vocatur, qui honoris et quæstûs causâ docet. Καταρομή, concisio: volebat dicere περιτομή, sed quia hæc in N. T. sublata est, eam potius vocat mutilationem; nam per Circumcisionis ritum mutilatur doctrina N. T." Küttn.

circumcision (John iv. 23. Rom. ii. 29) *who after a spiritual manner^b are God's peculiar servants, and make our boast* (Rom. ii. 17, 23) *in Christ Jesus, and have no confidence in any thing external to Him*; John vi. 63. 2 Cor. v. 16.

“Hic incipit de Pseudo-Apostolis agere, cum quibus tamen non pugnat consertâ manu ut in Epistolâ ad Galatas, sed paucis verbis graviter eos refellit, quantum satis erat. Nam quia Philippenses tentaverant modò, non expugnaverant, non adeò necessaria erat justa disputatio ad refellendos errores, quibus nunquam aures præbuerant. Simpliciter igitur monet ut diligentes sint et attenti in discernendis et cavendis impostoribus. Primò autem *canes* appellat, metaphorâ inde ductâ quòd ventris saturandi causâ [ver. 19] impuro latratu veram doctrinam impetebant. Perinde igitur est, ac si *impuros* aut *profanos* diceret [Rev. xxii. 15]; neque enim his assentior, qui putant ita dictos quòd inviderent aliis, aut eos morderent. Secundò vocat *malos operarios*, significans sub prætextu ædificandæ Ecclesiæ eos nihil aliud quàm perdere et destruere omnia.” Calvin.

5. περιτομή ὀκταήμερος, *a man circumcised on the eighth day* (Luke i. 59. ii. 21. Gen. xvii. 12. Lev. xii. 3)—see note on Rom. ii. 26. “Significat se legitimo ritu, et secundum præscriptum Legis, fuisse circumcisum. Nam in alienigenis non eadem erat ratio; quia, postquam fuerant proselyti, circumcidebantur—adolescentes, aut viri, interdum etiam senes. Dicit itaque se *genere* esse *Israelitam*. Tribum designat, non (meo quidem iudicio) quòd plus haberet præstantiæ *tribus Benjamin*, quàm aliæ; sed ad confirmandam generis fidem: ut moris erat singulos ex suâ tribu censi. Hùc

^b “Per *cultum spiritualem* intelligit eum qui nobis in Evangelio commendatur, constatque fiduciâ et invocatione Dei, abnegatione nostri et purâ conscientiâ. Sed hîc queret quispiam, an veritas excludat Sacramenta? nam idem de Baptismo et Ccenâ dici posset. Respondeo principium illud semper notandum esse, *figuras esse abrogatas Christi adventu, et Baptismo mutatam Circumcisionem*. Ex hoc principio sequitur, nunc purum et legitimum Dei cultum cæremoniis legalibus immunem esse, et *veram Circumcisionem* Fidelibus constare citra figuram.” Calvin—who adds on οὐκ ἐν σαρκὶ περ., “*carnis nomine complectitur, quicquid est externum in homine unde gloria petitur; vel, ut brevius dicam, quicquid est extra Christum.*”

pertinet, quòd rursus addit se *Hebræum* esse *ex Hebræis*." Calvin.

Ibid. κατὰ νόμον κ.τ.λ., *quoad Legem*; *in point of Law*—if you look to my manner and rule of life; comp. Acts xxii. 3. xxvi. 4, 5. Joseph. *de vitâ suâ*, § 38, περὶ τὰ πάτρια νόμῳ δοκῶν τῶν ἄλλων ἀκριβεῖς διαφέρειν—A PHARISEE^c; *in point of zeal* (Acts xxi. 20. Rom. x. 2. Gal. i. 14), A PERSECUTOR OF THE CHURCH; *in point of legal righteousness*, A MAN WHOSE CONDUCT HAS BEEN IRREPROACHABLE—*sine crimine notus*: Hor.—compare Matt. xix. 20. Luke i. 6.

"De *justitiâ* loquitur *quæ communi hominum existimationi satisfaceret*: Legem enim separat a Christo; quid autem Lex sine Christo, nisi mortua litera? Ut res clariùs pateat, dico esse duplicem justitiam Legis. Una est spiritualis, nempe perfectus amor Dei et proximorum: ea continetur quidem in doctrinâ, nunquam verò in vitâ ullius hominis extitit. Altera est literalis, quæ in hominum conspectu apparet, quum interim in corde et coram Deo nihil sit nisi iniquitas. Ita Lex duos habet respectus; unum Dei, alterum hominum. Fuerat igitur Paulus hominum iudicio *sanctus et immunis ab omni reprehensione*. Rara sanè laus, et propè singularis: videamus tamen quanti eam fecerit." Calvin.

7. *But things that I once held to be GAINFUL THINGS, those I have set down in my own mind as SO MUCH TO LOSE FOR CHRIST^d; nay for that matter^e, I do verily account all things*

^c "Vulgo satis notum est, sectam Phariseorum opinione sanctimonie et doctrine fuisse præ aliis celebrem: ejus se fuisse commemorat. Phariseos a *divisione* fuisse appellatos, communis opinio est; verum mihi magis probatur, quod a sanctæ memoriæ viro Capitone aliquando accepi, nomen inde habuisse quòd pollere se jactarent dono interpretandæ Scripturæ; ὧν enim Hebræis est interpretatio. Quum alii se *literales* esse profiterentur, hi se malebant censeri *Phariseos*, qui *Veterum interpretationes tenerent*. Et certe constat eos, Antiquitatis prætextu, totam Scripturam suis commentis adulterasse: quia tamen sanas quasdam interpretationes iidem per manus Veterum traditas retinuerant, summus illis honor deferebatur." Calvin.

^d Κέρδη, *Profits*, and ζημία, *Loss*, are here represented as the two general heads under which "a merchant (for example) seeking goodly pearls" would exhibit the balance-sheet, as it were, of that great and decisive adventure of his professional life, in which "having found one pearl of peerless value, he went and sold all else that he had, and bought it:" Matt. xiii. 45, 46.

^e μὴν οὖν in classical Greek may generally be rendered *nay rather*, and is

to be no more than what it is well to lose for the excellency of the knowledge of Christ Jesus my Lord, to gain whom I am as one^t that has thrown all away, and still account it to be mere offal^ε, which I have done well to throw away, so to win Christ, and be found in Him (accepted now, and hereafter to be acknowledged, as one of the children of the second Adam), *not having a legal righteousness of mine own* (Rom. x. 3), *but that which is realized through faith in Christ—that righteousness, of which God is the Author and Giver, and the one condition on which He gives it Faith*; see Mark vi. 5, 6. ix. 23, 24. Acts viii. 36, 37. xvi. 30, 31. Rom. iii. 22. iv. 24. Heb. iii. 19. xi. 6.

“The word *ζημία*”—Macknight observes upon this passage —“signifies *loss incurred in trade*; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship and the people on board. In this sense the word is used by St. Luke, Acts xxvii. 10, 21, and by Thucydides, Xenophon, and others: and Scapula accordingly explains it by *damnum, jactura*. The term, thus understood, gives a beautiful sense to the passage. In making the voyage of life (saith the Apostle) for the purpose of gaining Salvation, I proposed to purchase it with my circumcision, and my careful observance of the ritual and moral precepts of the Law; and I put a great value on these things, on account of the gain and advantage I was to make by them. But, when I became a Christian, I willingly threw them all overboard, as of no value in purchasing Salvation. And this I did for the sake of gaining Salvation through faith in Christ, as my only Saviour.”

used to correct or qualify something that has been just before asserted, with which *οὖν* serves to connect what *μὲν* would substitute in the way of verbal correction or limitation: e. g. B. *γέγονας δ' ἀληθῶς, ὡς λέγουσι, πλούσιος*; X. *ἔσομαι μὲν οὖν αὐτίκα μάλ', ἦν θεός* *θείλῃ*: Arist. Plut. 346—7. To this colloquial expression—of which *μενοῦν γε*, *immo vero*, is but a more emphatic enunciation—*ἀλλά* gives a slightly different turn, which we have endeavoured to convey by an equivalent Anglicism.

^t On this mode of rendering the Greek Aor. I. Pass., see the Appendix, Note D.

^ε “*στέβαλον* proprie quod canibus projicitur, τὸ τοῖς κυσὶ βαλλόμενον: deinde de quovis rejectamento usurpatur.” Kütn.

And so Calvin : " Similitudo est sumpta a navigantibus, qui urgente periculo naufragii jactum faciunt omnium, ut salvi in portum nave exoneratâ perveniant. Spoliari maluit Paulus omnibus quæ habebat, quàm vel uno Christo carere. Sed quæritur, an necesse sit et divitiis et honoribus et generis nobilitati, et externæ etiam justitiæ, nos renuntiare quòd fiamus Christi participes : nam sunt omnia illa dona Dei, per se nequaquam aspernanda. *Respondeo Apostolum hîc non tam loqui de rebus ipsis, quàm de qualitate rerum*^h. Non necesse habuit Paulus abdicare se a tribu suâ et a genere Abrahæ, fierique ἀλλόφυλον ut fieret Christianus ; sed *fiduciam generis* abjicere. Non debuit ex casto impudicus, ex sobrio intemperans, ex gravi et honesto dissolutus fieri ; sed exuere falsam persuasionem justitiæ propriæ, et in eam despuere. Nos quoque, non adversus operum *substantiam* disputamus, quum tractamus de justitiâ fidei, sed adversus illam qualitatem quam illis imponunt Sophistæ, quòd *per opera justificari homines* contendunt. Se igitur spoliavit Paulus, non operibus, sed perversâ *fiduciâ operum* quâ fuerat inflatus. Quod ad divitias et honores spectat, ubi affectum deposuerimus, parati quoque erimus res ipsas abjicere quoties ita exigit Dominus et ita oportet. Non est simpliciter necessarium te esse pauperem, ut sis Christianus : verùm si ita Domino placuerit, te paratum esse convenit ad subeundam paupertatem. Denique *Christianis fas non est quicquam habere extra Christum. Extra Christum esse dico, quicquid obstaculo nobis est quominùs Christus nostra sit gloriatio et in nobis penitùs regnet.*"

10. The Apostle proceeds now to describe *wherein* that righteousness *consists*¹, of which he had just spoken as God's free gift of grace—designed for all, and effectually realised

^h Agreeably to this masterly exposition, the student of the Greek text will notice that in ver. 7 the Apostle has used, not ἃ nor ὅσα, but ἅτινα—in which a manifest reference is made to the *quality* of the things in question. And so too the verb ἡγίωμαi (*I draw out and exhibit to myself*), thrice repeated in this passage, forcibly suggests the idea of *relative value*, of *moral estimate* and comparison with an internal standard. Compare note on *Æsch. Agam.* 16.

¹ In this view of the passage τοῦ γινῶναι is held to follow τὴν ἐκ Θεοῦ δικαιοσύνην, as the "genitivus *materiæ* ex quâ constat aliquid."

unto all, such as simply believe and hopefully wait on Him for Salvation. It is not merely that *they* all should have life in Christ, who in Adam all had sinned and all become subject to God's wrath and condemnation; but more than this—comp. John x. 10. Rom. v. 17—where Christ is truly known and realised as “the power of God and the wisdom of God,” there (see on 1 Cor. i. 30) is not exculpation only from past guilt, but positive consecration also to a new state of Innocence; there is not the righteousness of JUSTIFICATION only, once for all “conveyed through the laver of Regeneration;” but the righteousness of SANCTIFICATION also, *begun* in “babes in Christ:” *continued* in those who stedfastly continuing in all the means of grace which God has provided for them, “grow up into entire conformity with Him who is their Head;” and finally *made perfect* in those who, as men, having suffered and died with Him carnally unto Sin, shall also, as in Him made partakers of the Divine Nature, be spiritually raised up in Him, and with Him live for ever unto God. Compare Rom. vi. 8—11. viii. 17. Eph. iv. 15. 2 Tim. ii. 11, 12. 1 Pet. iv. 1, 2, 6. 2 Pet. i. 4.

With such views of the prominent feature of that which was “his Gospel” unto others (Rom. ii. 16. xvi. 25. 2 Tim. ii. 8), the Apostle goes on to say of it, as a present and felt “benefit of God” (Art. xvii.) which every believer, after his example, will do well to realise to himself individually—a *righteousness which consists in knowing Him, and the virtue of His Resurrection*—i. e. “what as a member of Christ, incorporate in His mystical Body, it both pledges and (in Him) enables me to become”—*and what it is to be made partaker of His sufferings* in the flesh, and for sin; *being gradually brought* thereby (Heb. xii. 11) *into conformity with His dying* (2 Cor. iv. 10. Gal. ii. 20. vi. 14. Col. iii. 3), *so¹, by any*

¹ Macknight translates : *that any how I may arrive at the Resurrection from the Dead*; and as *ἐἰ τις*, ch. iv. 8. Rom. xiii. 9, (like the Latin *si quis* = *quisquis*,) implies no shadow of doubt, so *ἐἴπω* must here be understood to imply only *by whatever means I may, that so by all means I may &c. &c.* So Calvin : “Particula *si quo modo* non est dubitationis, sed difficultatem notat, excitandi studii nostri causâ; neque enim leve certamen est, dum luctamur cum tot et tantis obstaculis. Hæc verò eximia est consolatio, quòd in omnibus miseriis sumus socii crucis Christi, si sumus Ejus membra; ut per afflictiones via nobis pateat ad

means whereby His paternal correction of me shall make me partaker of His holiness (Rom. i. 4. viii. 8. Heb. xii. 10) *to attain unto the Resurrection from the Dead*: Matt. xiii. 30, 43. Luke xx. 35, 36. John v. 28, 29. Acts xxiv. 15. Rom. viii. 23. 2 Cor. v. 10. 2 Thess. i. 9, 10.

12. οὐχ ὅτι κ.τ.λ. *Not that* in what I have just said (vv. 8—11) I would be understood to assert^k that *I have already received* what there is to be won in the Christian race (ver. 14. 1 Cor. ix. 24. 2 Tim. iv. 8) *or am now complete* (have done *all* that man can do, or have done for him) therein¹; *but that I am pressing on-ward, if haply I may lay hold upon that prize* (the crown, namely, of final acceptance with God), *with an eye to* (to enable me to obtain) *which, I in like manner have been laid hold upon by the Anointed Jesus*—that “SAVIOUR of His People from their sins;” Matt. i. 21. “Τελειωθῆναι dicuntur cursores, qui metam attigerunt et præmio honorandi sunt. Vid. Loesneri *Obs. ad Phil.* p. 74: ὅταν, ὡ ψυχῇ, τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιωθῇς. Sermo non est de *sanctitatis perfectione* in hac vitâ, quæ nulla est. Ἐφ’ ᾧ (βραβείῳ), *ad quod præmium consequendum apprehensus sum*: ἐπὶ conditionem et finem exprimit. Respondet formula εἰς ἣν καὶ ἐκλήθης: 1 Tim. vi. 12. Küttn. Mr. Grinfield has cited from *Mart. Ign.* i., ἥσχαλλεν δὲ καθ’ ἑαυτὸν ὡς μήπω τῆς ὄντως εἰς Χριστὸν ἀγάπης ἐφαψάμενος,

æternam beatitudinem. Huc igitur comparatos esse nos omnes convenit, ut tota vita nostra nihil nisi mortis imaginem repræsentet, donec mortem ipsam pariat; sicuti vita Christi nihil aliud fuit quàm mortis præludium.”

^k Compare 2 Cor. i. 24.

¹ “Quæritur, quid Paulus *nondum* se *consecutum* esse dicat: nam certè, ex quo insiti sumus per fidem in corpus Christi, jam Dei regnum ingressi sumus. Respondeo salutem nostram *in spe* interea sitam esse [Rom. viii. 24], ut certa quidem sit hæreditas, nondum tamen ejus possessione fruamur. Quamquam hic Paulus aliò respicit, nempe ad fidei et mortificationis, cujus meminerat, profectum. Dixerat se contendere eniti ad resurrectionem mortuorum per communicationem crucis Christi: addit se nondum id fuisse assecutum. Quid? nempe ut *in solidum* [τὰ πάντα, Eph. iv. 15] communicet Christi passionibus, ut perfectum habeat gustum potentiæ Resurrectionis, ut Ipsum planè cognoscant. Proficiendum igitur exemplo suo monet, ac rem tantæ molis esse Christi cognitionem ut, qui in eâ solâ elaborant, nunquam tamen perfecti sint quamdiu vivunt.” Calvin.

μηδὲ τῆς τελείας τοῦ μαθητοῦ τάξεως: and *Ign. Polyc.* 1, ὡς τέλειος ἀθλήτης. *Ib.* 17, δὲ δυνήσεται Θεόδρομος καλεῖσθαι.

13. τὰ μὲν ὀπίσω κ.τ.λ. Dr. Bloomfield, after comparing *Hor. Sat. I. i. 115, Instat equis auriga suos vincentibus, illum Præteritum temnens extremos inter euntem*, adds, "In this and other passages, here cited by Commentators, the racer is graphically described as thinking not of the space already run—*nil actum reputans, dum quid superesset agendum*; *Lucan. Phars. ii. 657*—but looking solely to what lies before him, and straining every nerve^m to reach the goal. Compare *Diog. Laërt. v. 20*: ἐρωτηθεὶς πῶς ἂν προκόπτοιεν οἱ μαθηταί; ἔφη, εἰν τοὺς προέχοντας διώκοντες τοὺς δὲ ὑστεροῦντας μὴ ἀναμένωσι."

14. κατὰ σκοπὸν διώκω, *I press onward in a prescribed course* (*Eph. ii. 10. Rev. ii. 10*)—which He who hath both instituted, and will award the honors of the Christian Race, hath marked out for us, as that wherein "we shall hereafter know, if now we *follow on* to know the Lord:" comp. *Hos. vi. 3. John xiii. 7. 1 Cor. xiii. 12. Heb. xii. 1, 2—towards the prize of the up-ward* (heavenly) *calling of God* conveyed to us *in Christ Jesus*. "The space in which the racers were to run being marked out by a line called *κανών*—a word which, as Hammond has shown from *Julius Pollux*, denoted a *white* line by which the whole space between the starting-place and the goal was marked out in the *Stadium*—that line might well be denominated *σκοπός*, a *mark*, because in running the athletes would have need to observe it carefully, lest they should run out of the prescribed bounds, and be held not to have fulfilled the conditions of the race." Mac-knight. Compare notes on *1 Cor. ix. 24—27*; and *Ign. Polyc. 7*, ἐπαναδράμωμεν ἐπὶ τὸν ἐξ ἀρχῆς παραδεδομένον ἡμῖν τῆς εἰρήνης σκοπόν. *Schol. Hellen. in l.*

15. *As many as would be perfect, then*, in running the race

^m In illustration of the Apostle's ἐπεκτεινόμενος compare *Arist. Ran. 1040. Dind.*: ἀντεκτείνειν αὐτὸν τοῦτοις. *Juv. Sat. x. 139, ad hæc se Romanus Graiusque ac Barbarus induperator Eredit.*

that is set before us—Matt. xix. 21. Heb. xii. 1. James i. 4—*let this* (vv. 13, 14) *be our frame of mind: and if in any thing ye now come short of this perfection of the Christian spirit* (ver. 20. 1 Thess. i. 3, 10. 2 Thess. i. 4. iii. 5. James i. 4, 12. v. 11) *and are otherwise minded*, still, if ye perseveringly “follow on to know the Lord,” *this is that spirit* of wisdom and revelation, conveyed in progressive knowledge of Him (Eph. i. 17), *which God will impart unto you*. “Such of the Philip-pians as sincerely feared the Lord, if from prejudice or ignorance or any point they happened to think differently from the Apostle, would have their error discovered to them, not by any special revelation, but by the ordinary influences of the Spirit; agreeably to Psa. xxv. 12: *What man is he who feareth the Lord? him shall He teach in the way that He shall choose*.” Macknight—and so Calvin: “Perinde valet ac si dixisset, *Vobis aliquando ostendet Dominus, hoc ipsum quod dixi esse perfectam et rite sapiendi et bene vivendi regulam*. Discamus etiam ex hoc loco, tolerandam esse ad tempus ignorantiam in fratribus infirmis, et ignoscendum esse si non statim illis datum sit penitus nobis subscribere. Certus erat Paulus de suâ doctrinâ, et tamen qui nondum poterant eum recipere, iis dat proficiendi spatium; nec propterea desinit fratrum loco eos habere, tantum cavet ne sibi in errore blandiantur.”

18. τοὺς ἐχθροὺς κ.τ.λ. This should in strictness have been οἱ ἐχθροί, *who are enemies &c.*; but, when he had said: *for many walk, of whom I have often spoken to you, and of whom I cannot now speak without weeping*, the Apostle is hurried away by his warm feelings to say more abruptly: *enemies as they are of the Cross of Christ*—i. e., as Dr. Bloomfield explains this, “inimical to the doctrine of a crucified Redeemer, through the sacrifice of whose death Circumcision had now become unnecessary, and generally averse to the humbling and spiritual doctrines of the Gospel”—*whose end*, if they persist in the path they are now pursuing, *is Perdition* (2 Cor. xi. 15. 2 Pet. ii. 1, 12), *whose god is their belly*—i. e. the one object for which they live (Acts xxvii. 23. Rom. xvi. 18. 2 Tim. iii. 4) is the sensual gratification of the mere *animal* Man, to

the neglect and prejudice of the spiritual (1 Cor. ii. 14) ⁿ, and so—*whose glory*, as they consider it, *consists in what really is their shame, who have their minds set upon earthly things*: see on Rom. viii. 5—8, and compare Col. iii. 2.

20. "All such"—the Apostle would say—"be their outward profession what it may, *are enemies*, not friends or followers, of those who on the Cross of Christ see *worldliness crucified unto them, even as in Christ they have been crucified to the world* (Gal. vi. 14)." *For our citizenship*—wherewith Christ hath "made us free" of a Kingdom not of this world, a city whose builder and maker is God—*is one that we have^o in Heaven* (John viii. 32, 36. xviii. 36. Gal. iv. 26. Eph. ii. 6, 19. Heb. xi. 10, 16. xii. 22. Rev. xxi. 10—27); *from whence also we are expecting as our Deliverer from the wrath to come*

ⁿ "Man doth seek a triple perfection; first a sensual, consisting in those things which very life itself requireth either as necessary supplements, or as beauties and ornaments thereof; then an intellectual, consisting in those things which none underneath Man is either capable of or acquainted with; lastly a spiritual and divine, consisting in those things whereunto we tend by supernatural means here, but cannot here attain unto them. They who make the first of these three the scope of their whole life, are said by the Apostle to *have no god but only their belly*, to be *earthly-minded men*." Hooker, *Ecol. Pol.* i. xi. 4. Calvin gives this clause a more restricted application, to those "false brethren" only who were "zealous for the Law of their God;" though he had just before understood the Apostle to be speaking in general terms of "*amicos simulantes, deterrimos hostes Evangelii*." "*Quòd Circumcisionem urgebant et cæremonias*"—he writes—"id negat eos facere Legis zelo, sed in hominum gratiam; ut quieti viverent, et absque molestiâ. Videbant enim Judæos mirâ rabie ardere adversus Paulum et similes, nec posse aliâ conditione Christum a se purè annuntiari quin eandem in se rabiem excitarent. Ergò, otio commoditatieque suæ consulentes, miscebant corruptelas, quæ restinguerent aliorum flammâs."

^o The verb ὑπάρχω (see above on ch. ii. 6) conveys the notion always of *pre-existing*, or *existing in store*—whence τὰ ὑπάρχοντα, *what a man has in possession, available means or substance*; Luke xii. 15—and here too ἡμῶν τὸ πολίτευμα ὕΠΑΡΧΕΙ ἐν οὐρανῷς implies that, of the free grace of God our Saviour, *we have our names enrolled as citizens of Heaven* (Luke x. 20) *before* we yet have attained to our full age in Christ, and, as such, made good our claim to enter in and dwell there: comp. 2 Pet. i. 10, 11. "The chief captain," indeed, of our salvation may say, *With a great sum obtained I this freedom*; but Paul, and each one of those who are "followers together of Paul," can say, *But I in the laver of Regeneration have obtained it* (not by purchase, but) *by birth*. See Acts xxii. 28.

(Rom. v. 9. 1 Thess. i. 10. v. 9. Heb. ix. 28) *our Lord Jesus Christ, who will re-fashion our humbled body, so that it shall^p become of like form with His glorified body, by virtue^a of the power which in that body He hath* (Matt. xxviii. 18. John xii. 32. 1 Cor. xv. 27. Eph. i. 19—22. 1 Pet. iii. 22) *even to subject all things to Himself.*

“*The body of our humiliation*”—Macknight well remarks upon τὸ σῶμα τῆς ταπεινώσεως ἡμῶν—“means our body, as humbled into a state of mortality by the sin of the first Man; and it is contrasted with *the body of Christ’s glory*, or the glorified incorruptible body in which He now lives as Saviour and Lord of all. Like to this glorified body, of which an image was given in His Transfiguration [Matt. xvii. 2. Luke ix. 29. 2 Pet. i. 16, 17], the bodies of those who live on earth as citizens of Heaven, shall be new-made when He returns. So that here, as in Rom. viii. 23, *the redemption of the body* also from corruption [i. e. from the sentence of degradation specially pronounced upon it; Gen. iii. 19] is represented as the especial privilege of the righteous; whose humbled fleshly bodies, the Apostle justly argues from Christ’s being able to subdue all enemies under His feet, He must be able also to re-fashion after the pattern exhibited in His own glorified body^r.”

^p εἰς τὸ γενέσθαι αὐτό is, literally, *so as for it to become*—εἰς τό being here equivalent to ἵνα when it denotes, not *purpose*, but *issue*—and σῶμα might be translated, as in Rom. viii. 29, *the counterpart*. Compare Col. iii. 4. 1 John iii. 2.

^a In Latin κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν would be expressed by [*pro eâ*] *quæ est efficacia Ejus potentiæ*; Angl. *such is the inherent efficacy of His ability to &c.* But, as inherent efficacy cannot exhibit itself but in outward act, we might also translate (as in Eph. i. 19, where see the note) *in the putting-forth of His ability &c.*; just as in Hor. Sat. i. ix. 54, *Quæ tua virtus, expugnabis* means “Such is your latent worth, you have but to bring it into play, and your point will be gained at once.”

^r So Calvin: “Quia nihil magis incredibile, nec magis a sensu carnis dissensaneum, quàm Resurrectio; hæc de causâ Paulus infinitam Dei potentiam nobis ponit ob oculos, quæ omnem dubitationem absorbeat. Nam inde nascitur diffidentia, quod rem ipsam metimur ingenii nostri angustiis. Nec *potentiæ* tantum meminit, sed *efficaciæ*; quæ est effectus vel *potentia in actum se exerens*, ut ita loquar. Quum autem nobis in mentem venit, Deum qui omnia creavit ex nihilo posse imperare terræ et mari aliisque elementis ut depositum quodque reddant, protinus animi in spem firmam, adeoque in spirituales Resurrectionis conspectum eriguntur. Sed notare quoque operæ pretium est, jus et potestatem

CHAPTER IV.

1. οὕτω—στήκ. ἐν K., *in this way* (as I have just said) *stand fast in the Lord* (ch. i. 27. 1 Cor. xv. 58. Gal. v. 1), as *objects of His love* (Eph. v. 1. Col. iii. 12. 1 Thess. i. 4. 2 Thess. ii. 13. Rom. v. 5, 8. viii. 35. ix. 25), and, as such, pledged both to love Him and (in Him) to love each one his brother also : John xiii. 34, 35. 1 John iv. 19—21. The reader may choose between this and the received interpretation of ἀγαπητοί, as a mere repetition of ἀδελφοί μου ἀγαπητοί—which in itself we must admit to be not unworthy of the warm-hearted Apostle ; but contrast ver. 4. Gal. i. 9. Calvin prefers to render οὕτω, *as you now are* ; and some perhaps would compare 1 Cor. vii. 26, where see the note.

2. Εὐδλίαν . . . καὶ Συντύχην. That these are names of *women*, and that Εὐδλίαν (compare note on Rom. xvi. 7) is more correctly rendered *Euodia* or *Evodia*—is seen at once if we translate ver. 3, with greater accuracy and attention to the Greek, *help them* toward a more perfect unity of heart and hand in the service of the Lord, *as women who* (= inasmuch as they) *have laboured with me* in the propagation of *the Gospel, together with* (= as hath) *Clement also, and the rest of my fellow-labourers whose names are in the Book of Life.*

3. σύζυγε γνήσιε. “The notion of St. Paul addressing this to his *Wife* is perfectly untenable. He *may* have meant St. Luke, who certainly was not at Rome when this Epistle was written, or his name would have been mentioned in it, as he had passed so much time at Philippi.” Burton—who draws this inference from Acts xx. 5, 6, compared with *ibid.* xvi. 15, 16. May we not conjecture it to have been no other than *Timotheus*, of whom (though joined with him in the opening

suscitandi mortuos, immò quidvis suo arbitrio agendi, conferri in CHRISTI personam : quo encomio Divina Ejus Majestas splendide ornatur. Quinetiam hinc colligimus creatum ab Ipso fuisse mundum, quia sibi omnia subdicere nonnisi unius est Creatoris.”

salutation, ch. i. 1) the Apostle had said in ch. ii. 19 that he hoped to send him shortly to Philippi, adding οὐδένα γὰρ ἔχω ἰσούψυχον, ὅστις ΓΝΗΣΙΩΣ τὰ περὶ ὑμῶν μεριμνήσει^a? What necessity there may have been for the exhortation given in ver. 2, we have no means of knowing; but its introduction in this closing part of the letter may be conceived to have prompted that abrupt and energetic appeal ναὶ, ἐρωτῶ καὶ σέ, σὺ ζυγε γνήσιε (comp. Matt. xv. 27. Mark vii. 28. Philem. 20), which Timotheus may or may not have first heard from the Apostle's own mouth; but which would not lose thereby in effect, when publicly read in the ears of those whom it most concerned, in the gathering together of the infant Church at Philippi.

Ibid. Κλήμεντος. "This is generally supposed to have been that Clement who was afterwards Bishop of Rome, but nothing is known of his being at Philippi." Burton.

Ibid. ἐν βιβλῳ ζωῆς. "*Liber vitæ est catalogus justorum qui præ-ordinati sunt ad vitam*^b; sicut apud Mosen, Exod. xxxii. 32. Hunc catalogum Deus repositum apud se habet: itaque nihil aliud est *liber* quàm æternum consilium in Ejus pectore definitum [Art. XVII.]. Pro eo dicit Ezechiel *scripturam domus Israel*, cap. xiii. 9. Eâdem ratione Psal. xix. 29: *Deleantur de libro viventium, et cum justis non scribantur*; h. e. non censeantur inter Dei electos, quos Ecclesiæ suæ et Regni finibus adscribit^c. Si quis objiciat, temerè facere Paulum qui de arcanis Dei jus sibi pronuntiandi usurpet, respondeo nos ex signis utcunque posse judicare, quibus electionem suam Deus palam faciat; quantum tamen fert captus noster. Ergò in quibuscumque relucere cernimus adoptionis notas, eos interim habeamus pro filiis Dei, donec libri aperiuntur qui penitus omnia patefacient. Solius quidem Dei est jam nunc *suos cognitos habere* [2 Tim. ii. 19], et tandem segregare agnos ab hædis: sed nostrum est ex caritate agnos judicare omnes,

^a Angl. *who will take thought for you with that interest which only a son can feel in a vineyard which his father has planted*: compare ch. ii. 22. 1 Tim. i. 2. Tit. i. 4.

^b τετραγµενοι εἰς ζωὴν αἰώνιον, Acts xiii. 48—in the interpretation of which Scripture let no one overlook what precedes, *ibid.* ver. 46.

^c Compare Acts ii. 47. Rom. viii. 23. xi. 5, 7. Eph. i. 3, 11. ii. 6, 19. Phil. iii. 20. Col. i. 13. iii. 12. 1 Thess. i. 4. 2 Thess. ii. 13. 1 Pet. i. 1, 2. 2 Pet. i. 10.

qui Pastori Christo obedientes se subjiunt, qui se aggregant in Ejus ovile et ibi constanter manent; nostrum est magni æstimare Spiritûs Sancti dona, quæ peculiariter electis suis confert^d, ut nobis quasi sigilla sint electionis absconditæ [i. e. of what in no other way can be made known in this life, their *election of God*]." Calvin. Compare also Isa. iv. 3. Mal. iii. 16. Heb. xii. 23. Rev. xiii. 8. xxi. 27. xxii. 19.

5. τὸ ἐπιεικὲς, *equanimity*; general *meekness* and *forbearance*, such as distinguishes the true disciple of Christ. "Τὸ ἐπιεικὲς vocant Græci *animi moderationem*, ubi non facilè commovemur injuriis, non facilè rebus adversis turbamur, sed retinemus æqualem statum: pro quo Cicero dixit: *Tranquillus animus meus, qui æqui boni facit omnia*. Talem æquitatem, quæ est quasi mater patientiæ, exigit hîc a Philippensibus; et quidem *quæ omnibus appareat*; sc. prout usus postulabit, effectus suos proferendo." Calvin.

Under this view of the Apostle's precept, and of the consideration by which he would enforce it—ὁ Κύριος ἐγγύς, which with Scott and Bloomfield we shall do best to understand of that advent of our Lord which takes place at *death*, and is to every man the same thing, in effect, as the final advent of Christ to judge the world—the classical student must be reminded of Hor. Carm. ii. 3, 1—4: "Æquam memento rebus in arduis Servare mentem, non secus in bonis Ab insolenti temperatam Lætitiâ, *moriture Delli*."

6. *Be not anxious in any case* (Matt. vi. 25. Luke x. 41, 42. xii. 22, 29. 1 Pet. v. 7), *but rather on every occasion, &c. &c.*—ἐν παντί = ἐκαστότε: comp. 2 Cor. iv. 8, 10, 11. "His verbis hortatur Philippenses, quemadmodum omnes pios David [Psa. lv. 22] et Petrus, ut solitudines suas in Dominum rejiciant. Neque enim sumus ferrei, quin concutiamur tentationibus; sed hoc solatium, hæc levatio, exonerare in sinum Dei quicquid nos angit. Fiducia quidem

^d Translate: *which He in an especial manner* (comp. 1 Tim. iv. 10) *confers upon His chosen*; i. e. upon those, in whose willingness to be saved by Him His saving wisdom is justified, His engrafted word has free course, and is glorified in them, as in so many children whom God hath given Him.

tranquillitatem animis nostris affert ; sed ita, si exerceamur precibus. *Petitiones* hîc accipit pro desideriis aut votis. Ea vult *Deo patefieri per orationem et precationem* : perinde ac si corda sua effunderent Fideles coram Deo, dum se Illi et sua omnia commendant. Porro *gratiarum actionem* precationibus conjungit ; ac si diceret, ita optanda esse a Domino quæ nobis sunt necessaria, ut tamen Ejus arbitrio subjiciamus nostros affectus, ac gratias agamus postulantes.” Calvin.

7. *φρουρήσει, shall fortify, shall be the strength of, shall keep* in perfect peace ; Isa. xxvi. 3—compare John xiv. 27. Rom. v. 1. Col. iii. 15. “Scriptura animam hominis quoad facultates in duas partes solet dividere, *mentem et cor* : mens *intelligentiam* significat, cor autem omnes *affectus* aut *voluntates*. Ergò hæc duo nomina totam animam comprehendunt, hoc sensu : *Pax Dei vos custodiet ne pravis cogitationibus aut desideriis deficiatis a Deo*. Verè autem pacem Dei appellat, quæ a præsentî rerum intuitu non pendet, nec ad varias mundi inclinationes nutat, sed in immutabili Dei verbo fundata est. Verè etiam dicit *superiorem* esse *omni intelligentiâ* aut *sensu* : quia nihil humano ingenio magis adversum, quàm in summâ desperatione nihilominus sperare, in summâ penuriâ videre opulentiam, in summâ imbecillitate non succumbere ; atque id totum quidem in solâ Dei gratiâ, quæ ipsa non cognoscitur nisi per Verbum et Spiritum.” Calvin.

8. *ὅσα προσφιλῇ, ὅσα εὖφημα*. “Nondum Paulo sufficiunt prædicta omnia, nisi studeamus nos omnibus reddere amabiles, quantum in Domino licet, et bonæ famæ etiam rationem habeamus : sic enim interpretor *προσφιλῇ καὶ εὖφημα*. Non jubet captare plausus vel laudes ex rectè factis, neque verò vitam formare ad populi judicia ; sed tantùm studere bonis operibus quæ laudem merentur, ut, qui Christianos derident et vituperant, cogantur tamen eorum mores laudare. Cæterùm Græcis dicitur *λογίζεσθαι*, quod Latinis *cogitare*, pro *meditari* [Gr. *μελεεῖν*]. Meditatio autem præcedit ; deinde sequitur opus.” Calvin.

9. *What things ye have not only learned and received, but*

have also heard or seen as exemplified in me (ch. i. 30), those things reduce to practice, and &c.

10. *But greatly do^e I rejoice in the Lord that, like so many trees of righteousness, bringing forth your fruit in due season (Psa. i. 3. Isa. lxi. 3), ye have now after a time put forth^f anew your feeling of consideration for me: for which purpose ye had the feeling, but until now lacked opportunity to show it. Not that I would represent myself to be in want (comp. 2 Cor. xi. 21): for I have learnt, in point of outward circumstances, to be well content to be^g as I am (1 Cor. xv. 10)—yea, I have had experience of humiliation, I have had experience also of abundance; on every sort of occasion, and under all kinds of circumstances, have I been disciplined both to eat my fill and to feel what hunger is; both to have in abundance, and to be in want—in short, I can do all things through Christ's inwardly strengthening me; i. e. in the ability to do so, which Christ is working in me: compare Col. i. 29. 1 Pet. iv. 11.*

14. *Nevertheless ye have done well to unite in communicating (as in Christian sympathy, so also in the good work of charitable relief) unto my necessity—yea, ye remember doubtless^h, ye Philippians, that in the outset of the publication of the Gospel, when I went forth on my way from Macedonia, going on still into Southern Greece (Acts xvi. 40—xvii. 15), no*

^e On this use of the Aorist, as a more energetic and decisive form of Present, and to be distinguished from that use which expresses frequency or habit, see Matth. Gr. Gr. § 506. v. 1. Jelf Gr. Gr. § 403. 1.

^f “Miserant ei per Epaphroditum subsidia necessitatis: munus id sibi acceptum esse testatur, ac se gaudere dieit quod nunc resumpserint vigorem ad curam sui habendam: metaphorā sumptā ab arboribus, quarum vis hyeme intus contracta latet, vere florere incipit.” Calvin.

^g αὐτάρκης, properly self-sufficient, independent, complete in itself (see on 2 Cor. ix. 8)—then, helping, or making shift for, itself, as in Æsch. Choëph. 739, *via γὰρ νηδὺς αὐτάρκης τέκνων*—means here quite content with myself, i. e. with what happens to be my outward condition.

^h οἶδα δὲ appears to introduce the same kind of enlargement upon συγκοινωνήσαντές μου ᾧ θλίψει, as οἶδα δὲ in ver. 12 upon ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι: and καὶ ὑμεῖς would seem to mean, “of yourselves ye must remember what I am about to mention.” Compare Gal. iv. 13.

Church communicated with me in the matter¹ of giving and receiving, but ye only. For, even in Thessalonica, both once and a second time sent ye to the relief of my need. “Chrysostom observes that the emphasis in this sentence shows how much the inhabitants of so small a town as Philippi were to be commended for contributing so generously to the Apostle’s maintenance in Thessalonica, the metropolis of Macedonia, that the Gospel might be the more acceptable to the Thessalonians, being preached without any expense to them. It must be remembered, however, that even in Thessalonica the Apostle maintained himself more by his own labour, than by the contributions of the Philippians; 1 Thess. ii. 5—9. 2 Thess. iii. 7—9.” Macknight.

17. *Not that I look so much for the gift in any case, but that I look rather for that fruit of faith exhibiting itself in love (Gal. v. 6) which goes to the credit side of your account with me.* “*Dum accipio, inquit, a vobis, tantundem vobis accrescit: sunt enim totidem nomina, quæ EXPENSA feratis in tabulas rationum.* Pendet hujus verbi sensus ab illâ similitudine permutationis aut compensationis in re pecuniariâ.” Calvin.

18. *And now I have all¹ I need, and that in abundance; I have my fill, now that I have received from Epaphroditus what you have sent—even a sweet-scented odour, an accepted sacrifice, such as is well-pleasing unto God.* “Expressiùs se habere affirmat quantum satis est, et illorum liberalitatem

¹ εἰς λόγον, quoad; Angl. on the score of—see Arnold on Thucyd. iii. 46, εἰς χρημάτων λόγον. The Apostle’s meaning, familiarly expressed, would seem to be: “no Christian community but yours kept up a *Debtor and Creditor* account with me:” compare ver. 17. “Alludit ad rationes pecuniarias, quarum dux sunt partes, una accepti, altera expensi. Has compensatione mutuâ referri ad æqualitatem convenit. Talis erat inter Paulum et Ecclesias contracta ratio: quum Evangelium illis ministraret Paulus, mutua erat obligatio ad suppeditandas vitæ necessitates.” Calvin—who refers to 1 Cor. ix. 11.

² “ἀπύχω, acceptum teneo;” Kütt. —compare Matt. vi. 2, 4. Philem. 15 (where the verb is emphatic, as Angl. to have and to hold), and Arrian, Epictet. iii. 24: τὸ γὰρ εὐδαιμονοῦν ἀπύχειν δεῖ πάντα ἃ θέλει (Angl. it is essential to the condition of Happiness, that it have full possession of all it wishes for)· πεπληρωμένῳ τινὶ εὐκίνηται.

ornat egregio testimonio quum dicit *se impletum*. Erat proculdubio mediocris summa quam miserant, sed illà mediocritate *abundare* se dicit *ad satietatem*. Verùm præstantius est elogium muneris quod sequitur, quum illud appellat *sacrificium Deo acceptum, et oblatum in odorem bonæ fragrantiae*. Quid enim optari potest melius, quàm ut beneficia sacræ sint oblationes quas Deus e manibus nostris accipiat, et quarum odore delectetur? Væ autem nostræ ignaviæ, quod—quum Deus ad sacerdotii honorem tam benignè nos invitet, sacrificia etiam in manum porrigat—neque Illi sacrificamus, et quæ destinata erant ad sacras oblationes non tantum consumimus in usus profanos, sed flagitiosè prodigimus in pollutissimas corruptelas! Aræ enim, quibus imponi debebant ex facultatibus nostris sacrificia, pauperes sunt et servi Christi: Matt. xxv. 40. Illis neglectis, alii in luxum omne genus, alii in gulam, alii in lenocinia, alii in palatia dissipant.” Calvin.

19. ὁ δὲ Θεός μου κ.τ.λ. “Nominatim *Deum* vocat *suum*, quia Ille sibi factum imputat et agnoscit, quicquid servis suis præstatur. Neque tantum in futurâ vitâ mercedem promittit, sed etiam quoad usus præsentis vitæ: ac si diceret, *Ne putetis vos opibus imminutos: Deus, cui servio, abundè sufficiet quicquid vobis opus erit.*” Calvin.

Ibid. κατὰ τὸν πλ. αὐτ. ἐν δόξῃ—compare Rom. ix. 23. Eph. iii. 16. Col. i. 27.

22. οἱ ἐκ τῆς Καίσαρος οἰκίας. “These may have been either *members of Cæsar’s family*, or *servants of his Household*, or *officers of his Court* or *of his body-guard*. Some of the ancients pretend that Paul held an epistolary correspondence with Seneca, Nero’s preceptor; but there is no evidence of this. Among the Emperor’s domestics there were Jewish slaves who, having heard the Apostle or some other person preach the Gospel at Rome, had embraced the Christian faith; and Josephus, who was introduced by one of these to Poppæa, the Emperor’s wife, tells us that *she was a worshipper of the true God*; i. e. a Jewish proselyte of the gate—Θεοσεβῆς γὰρ ἦν: *Antiq.* xx. 7.” Macknight.

SYNOPSIS OF THE EPISTLE TO THE PHILIPPIANS.

I. The Introduction—chap. i. 1, 2.

II. The main object of the Epistle ; viz. to guard the Philip-
pians against internal dissension and division ; in particular,
against giving ear unto Judaizing and unspiritual professors
of Christianity. This the Apostle endeavours to do, by—

1. thanking God for their past stedfastness in the faith,
and praying that they may *abound yet more and more*
therein ; ch. i. 3—11.
2. telling them that his detention as a state-prisoner at
Rome has operated rather to the furtherance of that
cause for which it is generally known that he is thus in
bonds ; insomuch that he is encouraged to hope that
through their prayers he shall yet come forth of this
imprisonment strengthened in spirit either to live or die
for Christ ; ch. i. 12—20.
3. expressing his confident persuasion that, if he lives and
is permitted to appear again amongst them, it will be
for their further advancement and joy in believing : that
under this persuasion he is content to continue in the
flesh, when for his own part he would prefer *to depart*
and be with Christ, who is his life : that, after the exam-
ple of what they had seen and now hear of in him, *they*
too should hail it as a present token of Salvation, that
they have the grace as believers in Christ to endure the
contradiction of those who at the peril of their own souls
wilfully oppose themselves ; ch. i. 21—end.
4. adjuring them, by whatever comfort there is in being
Brethren in Christ, sympathizing with and showing all
possible kindness towards each other, to fill up the mea-
sure of his joy in them by aiming at *absolute unity* of
heart and mind, of affection and spirit ; ch. ii. 1—3.
5. setting before them that great Christian principle, LOOK
NOT EACH OF YOU TO YOUR OWN INTERESTS EXCLU-
SIVELY, BUT EACH OF YOU TO THE INTERESTS OF

OTHERS ALSO, as exemplified in the Pattern Man, Christ Jesus ; who, when He *might* well have been content simply TO BE as God IS (having Life *exclusively* in Himself), stripped Himself of that glorious form of DEITY in which He before existed, took on Him the form of MAN, and when in that body which had sinned He had been obedient, even unto dying for sin, then (as the beginning of a new creation of God) was exalted to that height of being from which He had voluntarily humbled Himself; and is now re-producing His image upon the earth—no longer, as the first Adam, in the natural; but, as a Life-giving Spirit, in what is a *spiritual body*—in which, as a corn of wheat that has been cast into the ground and died, He abideth not alone, but is bearing much fruit unto God; ch. ii. 4—11 (1 Cor. xv. 44—46. Eph. i. 20—25. Col. i. 18).

6. urging them, in the absence of their chief Pastor, to walk the more warily before God and man; doing what in them lies to work out the good purpose of God in calling them to their present state of Salvation, and proving their election to be His children by *shining as lights in the world, and holding forth unto it the Word of Life*; ch. ii. 12—16. (John i. 4. 2 Cor. iii. 18. Col. i. 25, 27. 1 John i. 1, 2.)
7. declaring his readiness to die upon the proof which their continued faithfulness would give, in the day of Christ, that his labour upon them had not been bestowed in vain. The like feeling towards them in Timotheus, his own son in the faith, whom he hopes shortly to send unto them; and in Epaphroditus, the bearer of their alms to him, whom he sends at once with this his letter of thankful acknowledgement; being anxious to relieve their anxiety respecting that zealous servant of Christ, who had well-nigh sacrificed his life in his eagerness to discharge the public duty which they had entrusted to him; ch. ii. 17—end.
8. expressly cautioning them against those unspiritual, and really *uncircumcised*, labourers in the Lord's vineyard who, failing to recognize "the true circumcision" of a pure spiritual worship, were advocating what was now no

better than a barbarous cutting of the flesh; ch. iii. 1—3.

9. impressing upon them his own example. If ever man, in that nation which had God so nigh unto them, had reason to think himself externally recommended to God's favour, *he had more*. Yet what Saul, going about to purchase a righteousness of his own, would doubtless have classed as GAINS, those the converted Paul had set down in his own mind as SO MUCH TO LOSE FOR CHRIST. And, *so to have won CHRIST*, he finds all else to have been indeed but refuse, fit only to be thrown away; ch. iii. 4—9.
10. instructing them as to the nature of that Gospel righteousness, of which God is the Author and free Giver; yet on this condition always, that, where He gives it, there is faith (Col. ii. 12). It is not *to know Christ* only, nor to have been buried with Him by a mere outward Baptismal representation of His death, but to feel ourselves pledged thereby to rise with Him unto newness of life; to be in every way and by all means made One with Him in His dying unto sin, that, in every way and by all means vouchsafed for this purpose, we may be made One with Him in the glory of His Resurrection from the dead. In every child of God, then, it is at best an incomplete, a gradually-imparted and increasing righteousness; *faint*, when first imputed, *but pursuing* in every one who would lay hold upon that for which individually he has been laid hold upon by Christ his Saviour. And so, *to forget* (as God for Christ's sake will forget) *what is behind*, while every nerve is strained, every hope and fear directed onward in the race that is still set before them—let this be the animating and sustaining thought, as of those who are drawing near unto the prize of the high calling of God in Christ Jesus, so of those also who *shall know, if only they follow on to know the Lord*; ch. iii. 10—16.
11. instructing them all to walk (as some among them *are* walking, after the Apostolic model which has been submitted to them) as members of One Body which, as surely as it is now humbled in Adam. shall one day be

glorified in *the second Man, the Lord* to be revealed *from Heaven*; and warning them *even weeping*, that the many (so-called) brethren whose affections are so set upon things on the earth, that Self-indulgence may be said to be the one end for which they live, these in their earthly walk and example are, in fact, **ENEMIES OF THE CROSS OF CHRIST**; ch. iii. 17—end (1 Cor. xv. 47—49. 2 Thess. i. 7, 10).

III. Various Exhortations—

1. to stand fast and rejoice in the Lord, on those grounds of Christian unanimity and consistency of conduct, which he has been recommending generally, and now urges more especially on Euodia and Syntyche—two zealous women whom, as Evangelists, he classes with Clement and others his fellow-labourers and fellow-citizens in the Gospel Kingdom; ch. iv. 1—4.
2. to such moderation as shall proclaim them to be, like that Lord for whose coming again they are looking, *not of this world*. Not to be over anxious, but with prayer always and thanksgiving, freely and faithfully to cast their burden upon the Lord; *ibid.* 5—7.
3. to moral excellence, under every form in which (1) it commends itself to the meditative mind; (2) it has been practically impressed upon them, in the teaching and in the living example of their Apostle; *ibid.* 8, 9.

IV. Conclusion.

1. Acknowledgement of the Philippian Church's renewed consideration for him, and contribution to his relief; as when he first evangelized Macedonia, so now that he has received of their bounty conveyed by Epaphroditus.
2. Disclaimer of all selfishness—in his acceptance at their hands of a sacrifice (as he regards it) which God Himself, to whom he gives all the glory, will receive with favour and richly repay them for—and assurance that by God's grace he has learnt to accommodate himself always to his circumstances, and now has quite enough and to spare; *ibid.* 10—20.
3. Salutations—Benediction—*ibid.* 21—23.

ANNOTATIONS

TO THE

EPISTLE TO THE COLOSSIANS.

“FOR the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The principal Churches in Phrygia at this time were Laodicea, Colossæ, and Hierapolis. Laodicea was the metropolis of the country. Colossæ was situated on the river Lycus, where it falls into the Mæander.” Burton.

CHAPTER I.

2. τοῖς ἐν Κολ. . . . ἐν Χρ., *to those in Colossæ who are holy and faithful brethren in Christ.* “If the Apostle had called the Colossians *saints* in a moral sense, there would have been no occasion to have added the appellation of *faithful brethren*. *Saints* means all in Colosse who [having received Christian Baptism] made an outward profession of believing the Gospel; and *faithful brethren* denotes those who to that profession joined a suitable practice. This Epistle, therefore, was addressed to the whole community of Christians at Colosse; and more especially to such of them as were sincere in their profession as Christians.” Macknight.

3. εὐχαριστοῦμεν. “Semper observandum, quòd gratulationis loco gratiarum actione utitur; quo docet, in omni gaudio protinùs debere nobis occurrere memoriam Divinæ bonitatis; quia Ejus beneficium est, quicquid nobis lætum

ac felix contingit. Suo præterea exemplo nos admonet ut non tantum ea quæ nobis confert Dominus, sed etiam quæ aliis, gratiarum actione prosequamur." Calvin—who adds on τῷ Θεῷ καὶ Πατρὶ (which translate *the God and Father*) "Ita resolves: *Deo qui Pater est Christi*; neque enim alium Deum fas nobis est cognoscere quam qui se nobis in Filio suo exhibuit. Atqui hæc clavis est quæ nobis januam sola reserat, si volumus ad verum Deum accedere: nam et ideò nobis Pater est, quia in Filio Unigenito nos complexus est, et in Eodem Paternum suum favorem nobis speculandum proponit." Compare Matt. xi. 27. John i. 18. x. 9. xiv. 6—11: and see further on ch. ii. 2.

Ibid. πάντοτε—προσευχόμενοι, *always when we pray* (i. e. in all our prayers) *for you*—he then adds on what ground (as in ver. 9 for what purpose) these prayers were offered—*having heard from Epaphras* (ver. 8) *of your faithfulness^a in Christ Jesus, and of the love which ye have toward all the holy brethren*—and then, after this slight interruption of the sentence begun in ver. 3, proceeds: *we thank God because of the hope which, on the warrant of this your Christian faith and love we hesitate not to say, is laid up for you in Heaven* (comp. 1 Thess. i. 2—5. 1 Pet. i. 3—5, 13); *of which hope ye first heard on the announcement to you of the Truth* [most probably conveyed to them by Timotheus] *of that Gospel which is come unto you, as it is in all parts of the civilized world (and is reaping its fruit, as among others in you, from the day when ye gave ear unto it and had the grace of God made known to you in Truth), and to the same effect is the instruction which ye have received from Epaphras, our beloved fellow-servant, who as put in trust^b for you is a faithful minister of*

^a Compare πιστοῖς ver. 2, and note on Eph. i. 15.

^b From this expression, independently of what the Apostle has more plainly asserted in ch. iv. 12, we might have gathered that Epaphras (who may actually have been of the number of those Elders whom Paul and Barnabas are recorded to have ordained for their new converts, in every local Congregation which they had established; Acts xiv. 23) was, with Archippus, Apphia, Philemon, and others (ch. iv. 17. Philem. 1, 2) as helpers, the duly accredited Pastor and Teacher (Eph. iv. 11) of the Church of Colossæ; put forth in that Congregation to be over them in the Lord; set apart for that office by its united Prayers, accompanying the laying on of the hands of St. Paul and the Elders that were

Christ, as now *also* (ch. iv. 12) it is *he who has made known to us* how great *your love* is (ver. 4) *as a spiritual* (i. e. a Christian and converted) *people*: compare Gal. vi. 1. 1 Cor. iii. 1; as also 2 Cor. iii. 18, where instead of πνεύματος the Apostle might, in the same sense, have written ἐν πνεύματι^c: see notes on Eph. v. 18. vi. 24.

9. ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ. “Per vocabulum συνέσεως, quod *prudentiam* vertimus, intelligo dijudicationem^d quæ ex *intelligentiâ* manat. Utraque *spiritualis* vocatur Paulo, quia non aliter ad eas pervenitur quàm Spiritûs directione. *Animalis enim Homo non percipit ea quæ Dei sunt*. Quamdiu reguntur homines carnis suæ sensu, habent ipsi quoque suam sapientiam, sed quæ mera est vanitas, utcunque in eâ sibi placeant.” Calvin—who adds on ἀυξανόμενοι εἰς τ. ἐπίγν. τ. Θεοῦ: “Quod Colossensibus hic dicitur, sibi dictum universi Fideles accipiant—SEMPER ESSE IN PIETATIS DOCTRINA CRESCENDUM usque ad mortem”—and on ver. 11: “Postremò, quâ in re explicare se debeat robur Fidelium, docet; nempe *in omni patientiâ et tolerantiâ*. Nam et assiduâ cruce exercentur in hoc mundo, et mille quotidie tentationes se ingerunt ad eos opprimendos, et nihil vident eorum quæ Deus promisit. Mirâ igitur patientiâ se muniant oportet, quò impleatur illud Esaiæ: *In spe et silentio erit fortitudo vestra*; c. xxx. 15.”

12. τῷ ἱκανώσαντι κ.τ.λ., *who hath accounted us worthy to have our portion in the inheritance of His holy ones* (His spiritual Israel), *in the light* which now shineth; ver. 27. Matt.

with him; and, as so *put in trust for them* with the administration of God's word and Sacraments, witnessed by the Apostle (to whose superior jurisdiction and godly admonition he was subject) to have been *faithful* unto Him whose minister he was; specially commissioned, indeed, to be a means of grace unto his own flock in Colossæ, but hardly less zealous on behalf of the brethren in Laodicea also, and in Hierapolis: ch. iv. 13.

^c We might also have translated ἐν πνεύματι, as in Matt. xxii. 43. Rev. i. 10 (yet with a different application of the words), *through inspiration of God's Holy Spirit*. So Burton: “ἀγάπην ἐν πνεύματι is *Christian charity*, such as is inspired by the Spirit.”

^d Compare note on 1 Cor. ii. 15.

iv. 16. 1 John i. 5—7. ii. 8—11. 2 Cor. iv. 4. Eph. v. 8. 1 Thess. v. 5. Compare Acts viii. 21, and with *ἰκανώσαντι*, = *ἰκανοὺς ποιησαμένῳ*, the analogous use of *κοῖνου* (or *κοινοῦ*) *ibid.* x. 15. xi. 9: also 2 Cor. iii. 6. Eph. i. 11. ii. 8, and the Collect for 13th Sunday after Trinity. “Cujus autem beneficii Deo agit gratias? quòd se et alios reddiderit idoneos ad participandam Sanctorum hæreditatem. Nascimur enim *filii iræ*, exules a regno Dei; sola est Dei adoptio, quæ nos *efficit idoneos*; adoptio autem a gratuitâ electione pendet; Spiritûs regeneratio est adoptionis sigillum. Addit *in lumine*, ut esset antitheton quod tenebris regni Satanæ opponeretur.” Calvin.

15—17. *Who is the Image of*—i. e. the One Personal Manifestation under which it hath ever been given to man to *see* that God who* (as God) *is invisible*; *Begotten* of the Father *before all creation*[†]—i. e. before any act of His creative power, and so “before all worlds” (Nicene Creed)—*seeing that in Him were all things created* (John i. 3) *and He is before all in existence* (John viii. 24, 58) *and all things are held together in Him*[‡].

“Notandum est, nomen *Imaginis* non prædicari de *essentiâ*, sed habere ad nos relationem: ideò enim Imago Dei Christus, quia Deum quodammodo nobis facit visibilem. Summa est, Deum in se (h. l. in nudâ suâ majestate) esse invisibilem; nec tantùm corporeis oculis, sed etiam humanis mentibus;

* Compare Exod. xxxiii. 20. Deut. iv. 12, 15. John i. 18. xiv. 9. Acts vii. 56. 2 Cor. iv. 4, 6. 1 Tim. vi. 16. Heb. i. 3.

† “*Begotten before every creature*, i. e. before any created being had existence: thus it was explained by the majority of the ancients.” Bp. Middleton *in l.* Compare as a memorable example of this use of the Superlative, followed by a Genitive in simple reference to which (and not as *part of* which) it is predicated, Thuc. i. 10, *νομίζω τὴν στρατιὰν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν*.

‡ “Grotius et Wetstenius de *naturâ Christi humanâ* hæc accipienda esse contendunt; nos sic argumentamur: Si in h. l. sermo est de creatione physica et naturali, et de conservatione rerum physicarum, sequitur sermonem esse de Divinâ aliquâ naturâ: atqui verum est prius, ergo et posterius. *Creatio physica* vocibus *κρίζειν, κρίσεως, τὰ ἐν ὀφθαλοῖς, τὰ ἀόρατα*, *conservatio* verbo *συνίστηκε* indicatur. Nempe Is, de quo h. l. sermo est, *facit ut systema mundi maneat, nec dilabatur*; quod in Hominem non cadit.” Kütt. Burton cites Aristot. *de Mundo*, vi. p. 471: *ὥς ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνίστηκεν*.

revelari autem nobis in solo Christo, ut Eum tanquam in speculo contemplemur^h. Nam in Christo suam justitiam, bonitatem, sapientiam, virtutem, Se denique totum nobis exhibet. Cavendum est igitur ne alibi eum quæramus : nam extra Christum quicquid se Dei nomine venditabit, Idolum erit." Calvin—who adds on *πρωτότοκος* : "Non ideo tantum *Primogenitus*, quod tempore præcesserit omnes creaturas ; sed quia *in hoc* a Patre sit *genitus*, ut *per Ipsum omnia conderentur*, sitque veluti *hypostasis* aut *fundamentum omnium*. Stultè autem Ariani inde ratiocinabantur, *esse igitur creaturam* : neque enim, quid in Seipso sit, hìc tractatur ; sed quid in aliis efficiat."

18. *And He* it is that *is the Head of the Body, the Church, who* in that New Creation of God (2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. Rev. iii. 14) *is the Beginning* and Fountain of Life (John v. 26. xiv. 19. Acts iii. 15)—*Himself the first-begotten from the Dead, so as to have been in all respects Himself before all*ⁱ ; not in His Divine Pre-existence only (ver. 17), but in the way also of Man's Resurrection unto Life (John vi. 29. xi. 25. xiv. 6. 1 Cor. xv. 21) ; in dying, and rising again, and living after having been dead (Rom. vi.

^h So those in whom CHRIST has been formed—the members of His mystical Body and living counterparts of His image—*reflect as in a mirror* the glory of their Lord : 2 Cor. iii. 18. Compare John xvii. 20–23.

ⁱ "Quia Christus resurgendo regnum Dei auspicatus est, merito dicitur *Principium* : quia tunc *verè incipimus esse* coram Deo, quum renovamur ut simus novæ creaturæ. *Primogenitus ex mortuis* dicitur, non modò quia primus resurrexit, sed quia restituit etiam aliis vitam : sicut alibi vocatur *Primitiæ resurgentium*"—is the remark of Calvin on this verse ; and if we compare what he has written on *πρωτότοκος* in ver. 15, it will be seen that the *Hypostasis* of Man's new nature in CHRIST (Heb. iii. 14. 2 Pet. i. 3, 4) is that "flesh" in which God hath given his Son, not only to die for the forfeit life of the world, but also to be the spiritual food and sustenance of as many as feed on Him in their hearts by faith ; and in which—become now "the bread of Life," from having been (as a corn of wheat) cast into the ground, and dead—the same in-dwelling Spirit which raised up what in the Man Christ Jesus had been a natural, to be (as God's First-Born from the Dead) a spiritual body, shall so quicken and so transform the bodies of His Saints, whether waking or sleeping in Him, as that in it "this corruptible shall put on Incorruption, and this mortal shall put on Immortality." Compare John vi. 51. xii. 24. Rom. viii. 11. 1 Cor. xv. 44, 46, 53. Phil. iii. 21. Col. ii. 12. Heb. xiii. 20.

8—13. Rev. i. 18) that so He might be Lord both of Dead and Living (Rom. xiv. 9)—as many as, when He shall come to be glorified in His Saints, shall be found in that Day to have been “men of hope in the Lord’s Christ,” in a succession of the Church, or chosen of God, which dates even from the beginning of the world. Compare 2 Thess. i. 10 with note on Eph. i. 12.

“In this, and in what follows”—Macknight observes—“the greatness of the Son, as the efficient Cause and Ruler of the Church, is demonstrated from the consideration of that *fulness of perfection* which it pleased the Father to bestow on Him. The Greek philosophers expressed the First Cause, or efficient principle of things, by the word ἀρχή, *Beginning*; Cudw. Intel. Syst. pp. 217, 225, 231, 243, 250. In this sense Christ calls Himself ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, *the First Cause of the Creation of God*; Rev. iii. 14. But though it be an high honour to the Church, that He is its Head who is the First Cause of all things; yet, as the Apostle is speaking of Christ as *the Head of the Body, the Church*, I agree with Estius in thinking that He is here called ἀρχή in respect of the Church—which began immediately after the Fall, in the prospect of Christ’s coming into the world to perform that one great act of obedience by which the evils of Adam’s one act of disobedience were to be remedied.”

19. *Because in Him hath Absolute Perfection*—even DEITY Himself; ch. ii. 9. John i. 16—*been pleased to find a dwelling-place¹, and through Him* (2 Cor. v. 19) *to have wrought out a reconciliation of the whole world unto Himself—having made peace through the blood of His Cross—through Him, I say,*

¹ By this abstraction of κατοικῆσαι as equivalent here to κάτοικος εἶναι, *to be in-dwelling* (see note on ἐκοψα, Æsch. Choeph. 411), and so, as applied to the Incarnate Word of Life (ch. ii. 9. Acts vii. 56. 1 John i. 1), *to be locally and palpably manifested unto Human Sense*, we may the better win the reader’s assent to our interpretation of τὸ πᾶν πλήρωμα as an *Abstractum pro concreto*, which may remind him of that memorable saying of Heathen Antiquity: Ἡ φρόνησις οὐχ ὁράται· δεινὸς γάρ ἂν παρίχεν ἔρωτας, εἰ τοιοῦτον ἑαυτῆς ἐναργεῖς εἶδωλον παρίχετο εἰς ὄψιν ἰόν· Plat. Phædr. ap. Cic. de Offic. i. 5. Compare also Isa. lviii. 15. Acts vii. 48, 49.

whether, of that number who in the sight of God have been as it were sprinkled with the blood of Jesus Christ, (and who are these, but they who in their several generations have submitted themselves in faith, and served what they had made known to them as the good pleasure of their God?) they be *those upon the earth, or those now in the Heavens.*

In this limitation of that act of Reconciliation, which the Apostle had just declared to have been in the grace of God *designed for all*, as in its operation and effect specially *realised unto all them that believe*—and herein, as unto those who are and shall be upon the earth, surviving continually until the second coming of their Lord, so unto those also who have departed and are with Him in Paradise; Luke xxiii. 43. 2 Cor. v. 8. Phil. i. 23—we are sufficiently borne out by Rom. iii. 22. 1 Tim. iv. 10: at the same time that by the interposition of the clause, *εἰρηνοποιήσας διὰ τοῦ αἱματος τοῦ σταυροῦ αὐτοῦ* (not to mention Heb. i. 13, 14. ii. 16. 1 Pet. i. 12), we are precluded from extending the grant of Reconciliation with God beyond the utmost possible limits of the Christian Church (ver. 18), Militant and Triumphant. Yet Calvin hesitates not to conclude from this passage: “Constituendum igitur, non esse tantum in Angelis justitiæ quod ad plenam cum Deo conjunctionem sufficiat: itaque Pacificatore opus habent, per cujus gratiam penitus Deo adhæreant. Unde rectè Paulus, qui in solis hominibus negat residere Christi gratiam, sed Angelis etiam communem facit: nec injuria fit Angelis, quum ad Mediatorem ablegantur, ut Ejus beneficio solidam cum Deo pacem habeant.”

21. *And so among others you, though once ye were estranged, yea, enemies in feeling*^k—living, as ye then did, in all manner of evil doings—yet now hath He reconciled in

^k “Vocabulum *διαβολίας* ad *aversionem* positum interpretor, ac si dixisset penitus et *toto mentis sensu* abalienatos fuisse a Deo: ne quis philosophicè *alienationem* in parte aliquâ esse fingat, sicut theologi Papales ad inferiores concupiscentias restringunt. Immò (inquit Paulus) quod vos Deo reddebat exosos, totam mentem implebat. Denique exprimere voluit Hominem, qualis in se est, prorsus dissidere a Deo, et Illi esse inimicum.” Calvin. In this view we might have translated *τῇ διαβολίᾳ*, in the entire character of your minds.

the body of His Incarnation, through His dying therein, so far as to have set you before Him (so that ye stand now by His grace; Rom. v. 2. viii. 33, 34. xiv. 4. 1 Cor. xv. 1. Eph. i. 3, 4) *a holy, and exculpated, and unimpeachable people in His sight*, (not for any justifying works that ye yourselves have done, but) *for that¹ ye are continuing instant in faith, having a good foundation and firmly resting on it, &c. &c.*

“Locutio in speciem absurda”—Calvin observes on ver. 22—“sed perinde valet *corpus carnis* atque *corpus humanum*, quod nobiscum habuit commune Filius Dei. Exprimere igitur voluit, eandem nobiscum naturam induisse Filium Dei: hoc inquam humile, terrenum, et infirmitatibus obnoxium corpus gestasse, ut Mediator noster esset. Quum addit *per mortem*, iterum nos ad sacrificium revocat: Filium enim Dei hominem fieri oportuit et carnis nostræ participem, ut Frater noster esset; victimam fieri moriendo oportuit, ut Patrem nobis placaret.” And on *παραστῆσαι κ.τ.λ.*: “Secunda pars præcipua salutis nostræ, *vite novitas* scilicet: nam his duobus membris præcipuè constat totum Redemptionis beneficium, peccatorum remissione, et regeneratione spirituali; Jerem. xxxi. 33. Hoc jam, quod dixit, magnum erat (1) acquisitam nobis esse justitiam morte Christi, ut abolitis peccatis Deo grati simus. Sed nunc aliud accedere æquè præclarum docet: (2) Spiritûs Sancti donationem, quâ reformamur ad imaginem Dei. Et locus est observatione dignus, non conferri nobis gratuitam justitiam in Christo, quin Spiritu etiam regeneremur in obedientiam justitiæ; quemadmodum alibi docet *Christum nobis factum esse justitiam et sanctificationem*. Illud consequimur acceptione gratuitâ, hoc autem dono Spiritûs Sancti, dum novi homines efficimur: utriusque autem gratiæ individuus est nexus.

¹ *εἶπε, quandoquidem—seeing that, in that*—well expresses here the prescribed ground, and condition, of Man’s acceptance with his Maker and Judge; his abiding namely, by faith, in Christ—even as Christ, in Spirit, abideth in all those in whom He shall one day come to be glorified, as being indeed His Saints; his being stedfast, moreover, and immoveable in that confession of Christ before men—on which, as on a rock, the Christian Church is built—and therein “abounding always in the work of the Lord, as knowing that his labour shall not be in vain in the Lord.”

Cæterùm notemus sanctitatem hanc in nobis inchoatam esse duntaxat, et in dies progressus facere; sed non fore perfectam, donec Christus ad omnium instaurationem apparuerit."

23. τοῦ κηρ. ἐν π. τ. κτ. τ. ὑπὸ τὸν οὐρανόν, *which hath been proclaimed as good tidings for—to be one day realised unto, and found in—every part of the lower creation: compare Isa. xi. 9. Hab. ii. 14. Mark xvi. 15. Luke ii. 10, 14.*

24. *In this case (compare 1 Thess. iii. 8) I rejoice in my sufferings on your behalf (Eph. iii. 1, 13), and what is yet wanting to complete the counterpart of the afflictions of Christ in my person, I am willing^m to fill up on behalf of His body, which is THE CHURCH; whereof I have become a minister, in the exercise of that stewardship for God (Luke xvi. 2. 1 Cor. iv. 1. Eph. iii. 2. 1 Pet. iv. 10) which has been assigned to me in relation to you Gentiles (ver. 27), that I &c.*

That καὶ ἀνταναπληρῶ κ.τ.λ. is no more than an enlargement upon the preceding clause νῦν χαίρω—ὑπὲρ ὑμῶν (in which light compare ver. 21. ch. ii. 13), and that the Apostle is to be understood as though he had written καὶ ἀνταναπληρῶν—Calvin had seen, when he wrote "*copulam accipio vice causalis, reddit enim rationem cur patiendo lætus sit; quia socius in eâ re sit Christi: nihil autem hæc societate beatius optari potest.*" And ably, on theological ground, does he defend the Apostle's assertion against every Papistical and anti-scriptural perversion of it. "Et communem pius omnibus consolationem proponit, quòd in omnibus ærumnis, præsertim verò si quid pro Evangelio sustinent, participes sunt crucis Christi, ut beatæ Resurrectionis consortio fruantur. Quinetiam ita impleri affirmat quæ desunt Christi afflictionibus; sicuti loquitur ad Rom. viii. 29. Porro scimus tantam

^m Compare the similarly expressed willingness of Zacchæus to become a "brother of charity," and to make the largest compensation for what he had done in that state of "the old Man within him" whereof he was now ashamed: ἰδοὺ τὰ ἡμίσια τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν: Luke xix. 8.

capitis et membrorum esse unitatem, ut nomen CHRISTI totum corpus interdum comprehendat; sicuti prioris ad Corinth. xii. 12, quum de Ecclesiâ sermonem haberet, tandem concludit *rem IN CHRISTO ita habere, ut in humano corpore*. Quemadmodum igitur semel passus est in se Christus, ita quotidie patitur in membris suis: atque hoc modo implentur passionēs, quas Pater corpori Illius decreto suo destinavitⁿ. Secunda cogitatio quæ sustinere animos nostros et solari debet in afflictionibus, Dei providentiâ ita fixum esse et constitutum ut Christo configuremur in crucis tolerantia; et, quam habemus cum Ipso communicationem, huc quoque extendi: addit et tertiam rationem, quia fructuosæ sint passionēs suæ; neque paucis duntaxat, sed toti Ecclesiæ. Quid hâc expositione clarius, minùsque coactum, et magis simplex? Paulum ideò in persecutione lætum esse, quia reputet (quod alibi scribit) *circumferendam esse mortificationem CHRISTI in corpore nostro, ut vita CHRISTI monstretur in nobis*: deinde non recusandam esse conditionem quam Ecclesiæ suæ ordinavit Deus, ut membra Christi congruentem cum suo Capite symmetriam habeant: tertiò, libenter perferendas esse afflictiones, quæ utiles sint piis omnibus, et totius Ecclesiæ salutem promoveant, Evangelii doctrinam illustrando.”

Ablý does he conclude, “hunc verbis Pauli inesse sensum facile ex contextu patet; subnectit enim se pati *secundum dispensationem sibi commissam*; scimus autem non redimendæ sed ædificandæ Ecclesiæ ministerium illi fuisse commissum, et ipse hoc disertè continuò post profitetur: quod etiam scribit ad Timotheum (2 Tim. ii. 10)”—and add, on ἡς ἐγὲν ἰσχυρὸν ἐγὼ διάκονος, ver. 25: “En, quo nomine patiat pro Ecclesiâ! nempe quia *minister* est *non ad dandum Redemptionis pretium* (ut Augustinus scitè et piè loquitur) *sed ad prædicandum*. Porro, *Ecclesiæ ministrum* se nunc appellat, alibi *ministerium Dei*, et nuper *Evangelii*: serviunt enim Deo Apostoli et Christo, ad promovendam utriusque gloriam;

ⁿ Compare Matt. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xxii. 28, 29. Acts xiv. 22. Rom. viii. 17. 2 Cor. iv. 10, 11. 2 Tim. ii. 11, 12. Heb. xii. 1, 2. James i. 2—4. 1 Pet. iv. 1. v. 10.

serviunt Ecclesiæ in salutem, ipsum Evangelium administrant. Diversa igitur in istis locutionibus est ministerii ratio, sed unum absque altero constare nequit.”

25. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. *To fulfil*—meaning *fully to preach*, or better (as Calvin) *to give its full operation and* (under grace) *effect unto—the word, announcement or message, of Reconciliation from God*, is a version of these words which all might (and many will) acquiesce in, comparing Acts x. 36. Rom. xv. 19. 2 Cor. v. 19: yet in the present context—in which, if we omit for a moment the parenthetical and explanatory clause *ὡν ἐν τῷ ἔθνει*, the inner and true Life and Spirit of all godliness (τὸ τῆς εὐσεβείας μυστήριον: 1 Tim. iii. 16) is declared to be the living Presence of Christ, the Incarnate God, in His mystical Body, the Holy Church Catholic—we shall do better to translate: *fully to make known* (or, *that I should make known the fulness, the Divine grace, the all-absorbing and assimilating efficacy, of*) **THE WORD OF GOD, that MYSTERY which was hid from the ages** that have preceded, *and from the generations of men that lived under them—but now hath it been manifested unto His Saints, unto whom God hath been pleased to make known how rich and ample is the glory of this MYSTERY*, as now unfolded (Eph. iii. 6) and realised *in all nations—which is CHRIST IN YOU*, your spiritual food and sustenance (conveyed through all the appointed channels of His grace) whereby as you become ever more and more assimilated as individually His members (1 Cor. xii. 27), the Life which ye draw from Him as your Head, and Pattern in all things, is in you *the hope of Glory*. Compare ch. iii. 4. Eph. iv. 15, 16. John i. 1—5, 16—18. iv. 14. vi. 53—58. James i. 21. 1 Pet. i. 23. 1 John i. 1—3. Acts xx. 27. Eph. i. 3—12. iii. 4—9°.

° “**GOD IN CHRIST** is, [to speak] generally, the medicine which doth cure the world”—this is the blessed doctrine of which we understand the Apostle to speak here as τὸν λόγον τοῦ Θεοῦ—“and **CHRIST IN US** is that receipt of the same medicine, whereby we are every one particularly cured; inasmuch as Christ’s Incarnation and Passion can be available to no man’s good who is not made partaker of Christ, neither can we participate Him without His pre-

28, 29. *Whom we, Apostles and Evangelists, are proclaiming to the world, warning every man, and instructing every man in all spiritual wisdom, to the end that we may present every man a full-formed man in CHRIST JESUS* (Gal. iv. 19. Eph. iv. 15. Heb. vi. 1. 1 Pet. ii. 2); *unto which end I, among others, am labouring with anxious effort, proportioned to that His inward agency, which in me is putting itself forth mightily.*

CHAPTER II.

1. ἡλίκον ἀγῶνα ἔχω. The Apostle here pursues the thought which had just indicated itself in the last verse of the preceding paragraph, and takes up the word ἀγῶνα from ἀγωνιζόμενος. *For I wish you to know how great anxiety I feel about you, and the brethren in Laodicea, and all^a who have not seen my face in the flesh; that their hearts may be established* (1 Thess. iii. 2), *by their being knit together in love, and unto &c. &c.* “*Consolatio hinc capitur pro verâ tranquillitate in quâ conquiescant: ejus tunc demum compotes fore asserit, si in caritate et fide compacti sint. Hinc apparet ubi situm sit summum bonum, et quibus rebus constet; nempe dum, in unam fidem mutuò consentientes, mutâ etiam caritate sumus conjuncti: hoc inquam solidum pii animi gaudium, hæc beata vita. Sicuti autem caritas ab effectu hinc commendatur, quòd verâ lætitiâ piorum animos perfundit; ita rursum ejus causa ostenditur, quum dicit in omnem plenitudinem intelligentiæ. Vinculum enim sanctæ unitatis est Dei Veritas, dum eam uno consensu amplectimur: pax enim et concordia cum hominibus ex illo fonte manat. Quia tamen plerique, tenui*

sence”—this is that *carrying-out* of the doctrine to its profitable application, which we understand him to have expressed by the word πληρῶσαι. See Hooker's *Ecol. Pol.* v. 55, and compare Wilberforce's *Doctrine of the Incarnation*, ch. xiv.

^a This is the obvious meaning of the text—compare Acts ii. 39—and so the Peschito or Ancient Syriac Version (which Mr. Etheridge has made accessible to all), “I wish you to know what an agony I have for you and for those in Laodikia, and for the rest who have not seen my person in the flesh.”

gustu contenti, nihil præter confusam et evanidam notitiam habent, nominatim ponit *divitias intelligentiæ*: quo nomine significat *plenam et luculentam perceptionem*, et simul admonet *pro mensurâ intelligentiæ etiam in caritate profici*. Nomine *certitudinis* fidem ab opinione discernit: is enim verè demùm cognoscit Deum, qui stat in firmâ constantique persuasione. Hanc constantiam et stabilitatem Paulus sæpiùs *πληροφορίαν* vocat, et cum fide perpetuò conjungit: et certè non potest ab eâ magis avelli, quàm a sole calor aut lumen." Calvin.

Ibid. εἰς ἐπίγν. τ. μ. τοῦ Θεοῦ καὶ Πατρὸς^b καὶ τοῦ Χρ., *unto ever-increasing knowledge of that Mystery OUR GOD AND FATHER* (ch. i. 3. John xx. 17. Eph. ii. 18. iv. 6), *and of THE CHRIST* [that Pattern Man, that only *begotten* Son in whom God hath so revealed Himself; John i. 18] *in whom are all the treasures of Wisdom and of Knowledge laid up*—as well that True Light which, from the day when out of the dust of the ground Man was made a living soul, has more or less lighted every man born into the world (John i. 4, 9); as that Wisdom from above which, from that greater day when He breathed upon the men whom He had chosen, and made them the channels through which His Life-giving Spirit should be conveyed, has been proclaiming "what eye hath not seen, nor ear heard, nor heart of Man conceived" to be what *in Him* "God hath prepared for them that love Him:" 1 Cor. ii. 6—9. James i. 12. iii. 17.

^b By τὸ μυστήριον τοῦ Θεοῦ καὶ Πατρὸς, which is but another term for τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, ὃς ἐστὶ ΧΡΙΣΤΟΣ ἘΝ ἩΜΙΝ—more briefly termed τὸ μυστήριον τοῦ ΧΡΙΣΤΟΥ: Eph. iii. 4; and this is its outward expression, under this form only has it yet been manifested to the world—the Apostle meant that recondite scheme of Divine Wisdom (σοφίαν Θεοῦ ἐν μυστηρίῳ: 1 Cor. ii. 7), submitted as matter of hope, and not yet of sight, to the faithful (Rom. viii. 23—25. 1 John iii. 1—3) and even by those who have the first-fruits of the Spirit waited and longed for, as their true SONSHIP IN CHRIST Jesus; which meanwhile invites us *as children* implicitly to submit ourselves unto the Father of our spirits, and so to live and not die eternally (Heb. xiii. 9). This is that knowledge of THE FATHER—known only to THE SON, and to as many as in CHRIST (the only begotten Son) are willing to be taught of God—of which our Lord is speaking in Matt. xi. 27. John viii. 55. x. 15. xvii. 3, 25; and St. Peter in Acts x. 36; and St. John in 1 John i. 1—3; and St. Paul in 1 Cor. ii. 8, when he says of the rulers of the Jewish Church and People that "had they known it, they would not have crucified the Lord of Glory."

4. τοῦτο δὲ λέγω, *what I mean* (by saying ἡλίκον ἀγῶνα ἔχω, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν ὅσοι κ.τ.λ.) *is*, that I am anxious *that no one should impose upon you by mere plausibility* (vv. 8, 18, 23)—compare notes on Rom. xvi. 18. 1 Cor. i. 12. The Apostle, accordingly, proceeds in ver. 6: *Seeing, then, that ye have received*, and hold now that true confession of faith, CHRIST JESUS THE LORD^c, *walk in Him*—on which Calvin: “His verbis admonet, ita constanter adhærendum esse doctrinæ quam ab Epaphrâ traditam amplexi erant, ut sibi ab aliâ quâvis doctrinâ et fide caveant: sicuti dicebat Esaias: *hæc est via, ambulate in eâ*”—then adds, in terms very nearly resembling his words in ver. 2, *rooted and ever more and more built up in Him, and becoming established in the Faith; according to what you have been taught*, so and not otherwise, *thankfully making progress therein*. “Non vult eos tantùm stare immobiles, sed magis indies ac magis *augescere*. Quum addit *cum gratiarum actione*, vult semper esse memores unde fides ipsa proveniat: ne efferantur arrogantiam sed potiùs cum timore *acquiescant in dono Dei*.” Calvin.

8—15. *See to it, that there shall be no one found to be carrying you away, as spoil gained by a so-called Philosophy which is no better than an idle fraud^d, after the tradition of men, after the elementary teaching of the world, and as such not after Christ* (Gal. iv. 3—9)—*because in Him* [in these two verses, which are in great measure parenthetical, the Apostle assigns the ground both of his urgent exhortation βλέπετε μὴ κ.τ.λ., and of the assertion οὐ κατὰ Χρ.]

^c See the full exposition and import of this Ἡ ΚΑΛΗ ὉΜΟΛΟΓΙΑ (1 Tim. vi. 12, 13) in Acts ii. 36. x. 36—38. Phil. ii. 5—11.

^d τῆς φιλ. καὶ κ. ἀπ., literally, *that which is Philosophy and vain deceit* (one term, as indicated by the presence of but one Article), as τοῦ Θεοῦ καὶ Πατρός, of Him who is our God at once and Father. “Quia multi falsò putarunt hic damnari a Paulo *Philosophiam*, definiendum est quid intelligat per hoc nomen. Meo autem judicio intelligit, *quicquid ex se comminiscuntur homines, dum volunt proprio sensu sapere*; aut, si uno verbo quis malit, *Philosophia nihil aliud est quàm persuasorius sermo* [πιθανολογία], qui pulchris ac plausibilibus argumentis se insinuet in animos hominum. Quod proximè sequitur de inani deceptione, sic resolvo: *Caveat a Philosophiâ quæ nihil aliud est quàm inanis deceptio*; ut sit hoc additum per appositionem.” Calvin.

dwelleth all the perfection of DEITY, realised and brought nigh to you under an objective form (comp. Luke iii. 22. John i. 14, 18. iii. 13. 1 John i. 1, 2), *and ye are complete in Him* (God, in giving you Him, hath given you every thing; Rom. viii. 32. 1 Cor. iii. 21—23^e), *Head as He is of every kind of Principality and Power—in whom ye virtually^f have been circumcised with a circumcision not made with hands, in the putting-off the whole body* (not the fore-skin only, that significant figure) *of the sins of the flesh; in that Circumcision, in short, which makes men members of CHRIST: buried with Him, as ye have been, in Baptism—wherein, moreover* (Rom. vi. 4, 5), *ye were made partakers in the grace and glory of His rising, through faith in the internal agency* (John xiv. 17. Rom. viii. 26, 27. 1 Cor. vi. 19. 2 Cor. i. 22. Gal. iv. 6) *of that God who raised Him from the Dead: and so* [the Apostle breaks off here, to enlarge for a moment upon that gift of Justification (obtained by the grace of the One Man who as yet hath been raised up in the glory of “Son of the Father;” Rom. v. 15, 17) which in answer to the prayer of Faith had been conveyed to the several members of the Christian Body in Colossæ; then from *συνεζωποίησε σὺν αὐτῷ*, whereby he has more plainly set forth the mystical sense of *συνηγέρθητε*, he is led to say of the whole state of Christ’s Church, *χαρισάμενος ἡμῖν κ.τ.λ.*] *and so, when ye were no better than dead in your transgressions, and in the*

^e “*Addit perfectam illam Deitatis essentiam, quæ est in Christo, in hoc nobis prodesse ut in Eo nos quoque perfecti simus: ac si diceret, Quod totus Deus in Christo residet, ideo est ut, Ipsum adepti, solidam in Ipso perfectionem possideamus. Duplicem igitur injuriam Deo faciunt, qui non acquiescunt in solo Christo: nam præter id quod Dei gloriæ derogant aliquid supra Ejus perfectionem appetendo, sunt etiam ingrati quod aliunde quæerunt quod jam in Christo habent. Non intelligit tamen Paulus, Christi perfectionem in nos transfundi: sed in Ipso esse quo expleamur, ut nihil amplius nobis desit.*” Calvin.

^f The force of *καί* before *περιεμήθητε* will be seen at once if we translate: *in whom, in your putting off &c. &c., ye have at the same time (or, as good as) been circumcised.* “*Meminerimus*”—Calvin well remarks upon this verse—“*circumcisionem externam hic cum spirituali conferri non secus ac figuram cum veritate. Figura est rei absentis: ergo præsentia veritatis aboletur. Hoc est quod contendit Paulus; quia in Christo completum est quod per circumcisionem manu factam adumbratum est, nullum esse hodie hujus fructum nec usum; quia, ubi res extat, evanescit umbratile illud signum quod locum non habet nisi in rei absentia.*”

uncleanness of your unregenerate nature, He (God in Christ) made you partakers of Life which (adjudged to the perfect Righteousness of the One Redeeming Man, Rom. v. 18) we have *in common with Him; having freely forgiven us all our past transgressions*^g, *having blotted out that which He had against us in our own hand-writing, engrossed in positive Rules of living, which used to meet us full in the face*^h; and so [the Apostle here again interrupts himself, to bring that into view which formed the central figure in his most vivid conception of the revealed Mystery of Redemption—THE CROSS OF CHRIST, namely, on which LAW was magnified, by being less superseded than fulfilled; on which, when Darkness had now had its sway, and the Enemy his hour, a victory was achieved which despoiled Death and the Grave of all their binding power; on which, lastly, that wondrous triumph of Mercy over Judgment was openly exhibited to the world, GOD JUST EVEN IN HIS ACQUITTAL OF THE MAN OF FAITH IN JESUS] *and so, He hath taken it out of the way of our being at one with Him, having nailed it to the Cross: yea, when He had stripped Principalities and Powers of this armour wherein they trusted (Luke xi. 22), He put them to open shame, triumphing over them thereon*ⁱ: see Matt. xii. 29. Luke x. 18. John xii. 31. xvi. 11.

One or two particulars in this deeply interesting and

^g “Non solâ quidem remissione peccatorum nos vivificat Deus; sed hîc peculiariter ejus mentionem facit, quia gratuita reconciliatio cum Deo (quæ evertit *operum* justitiam) maxime pertinet ad causam præsentem, ubi agitur de abrogatis cæremoniis; quemadmodum in Epistolâ ad Galatas fusius disseruit.” Calvin.

^h See the note that follows on ver. 14.

ⁱ So Calvin: “*triumphans de his in illâ*. Patitur quidem sermo Græcus ut legamus in *seipso* [Marg. Vers. in *Himself*], immo major pars codicum habet *ἐν αὐτῷ* cum aspiratione; sed omnino postulat loci circumstantia ut aliter legamus: quod enim de Christo frigidè esset dictum, concinnè refertur ad Crucem. Quemadmodum enim Crucem priùs comparaverat insigni tropæo, vel pompæ Triumphi in quâ traduxit Christus suos hostes; ita etiam nunc similem facit currui triumphali in quo conspicuus apparuit. Etsi enim in Cruce nihil nisi maledictio, sic tamen absorpta fuit virtute [*τῇ Θεῷ δυνάμει*: 2 Pet. i. 3] Filii Dei, ut quodammodo novam naturam induerit. Nullum enim tribunal tam magnificentum, nullus regalis thronus tam præclarus, nulla tam insignis triumphi pompa, nullus tam sublimis currus, quàm fuit illud Patibulum in quo Christus Mortem, et Diabolum Mortis principem, subegit, ideòque penitus contrivit sub pedibus suis.”

instructive paragraph remain yet to be separately considered.

12. διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ κ.τ.λ. We have given (as we hope and believe) a strictly correct version of what the Apostle intended in these words to propose as the object of that *faith* which (as being what God first looks for) is on Man's part the proximate cause of Christ's being present to heal in Christian Baptism—that *internal*, namely, *and spiritual agency of Deity* (essential and incarnate in the One Pattern Man, engrafted and indwelling in the many since born His Brothers) *which*, even as it *raised up Jesus from the Dead*, will infuse a real (though unseen) Spiritual Life even into our mortal bodies, *because of* our having (if we quench it not) *His Spirit dwelling in us* from the time when, “in our Baptism, we were made members of Christ, *and as such* children of God, and *expectant* heirs *in hope* of the Kingdom of Heaven :” see Rom. viii. 11. Tit. iii. 5—7. And where (is it now asked?), where, then, was *our* faith, when as Infants (brought unto Christ that He should touch us) we hanged yet upon our mother's breast? We answer: if not in the pious hearts of those who so presented us at the Holy Font—if sponsors, if father and mother were too weak to undertake our contract of a new personal relation unto God (1 Pet. iii. 21), then in the larger charity ^k, in the yet holier office and ministry of that Apostolic CHURCH, in whose womb we have put on the outward form and features of the New Man, and from whose maternal breasts we have drawn that pure milk of the reasonable soul within us, whereby we have grown unto what measure we have of the gift of Christ (Eph iv. 7). “For it is the Church which doth offer children to Baptism by the ministry of presentors”—so Hooker; and again, more explicitly—“It is not (indeed) the virtue of our

^k “And nothing doubting but that *He favourably alloweth this charitable work of ours* in bringing these infants to His holy Baptism, let us” &c.—again, “we give Thee humble thanks for that *Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee*. Increase this knowledge, and *confirm this faith in us* evermore. Give Thy Holy Spirit to these infants, that they may be born again,” &c. &c.: Baptismal Service.

fathers, nor the faith of any other, that can give us the true holiness which we have by virtue of our New Birth : yet even through the common faith and spirit of God's Church (a thing which no quality of Parents can prejudice), I say through the faith of the Church of God, undertaking the motherly care of our souls, *so far forth we may be and are in our infancy sanctified as to be thereby made sufficiently capable of Baptism*, and to be interested in the rites of our New Birth for their piety's sake that offer us thereunto¹." *Eccl. Pol.* v. 64, 5. Compare 1 Cor. vii. 14. Matt. xv. 21—28. Mark ii. 3—5.

14. ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον. The nature and use of that ancient form of legal obligation which suggested to the Apostle this most expressive metaphor, and which it was the custom of that day to cancel by *driving a nail through it*—whence his ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ—may be very sufficiently illustrated from Juv. Sat. xiii. 136—38 : “Si, decies lectis diversâ in parte tabellis, Vana supervacui dicunt chirographa ligni, *Arguit ipsorum quos litera*”—but, to trace the spiritual application which St. Paul has made of it, we must turn to Rom. ii. 15. iii. 4. vii. 15, 16 ; and finding both Jew and Gentile inwardly “consenting *each one* unto *his* Law, that it is good,” we shall see that what God has against us, and in strict tenor of Law must exact without abatement, is no “hand-writing of ordinances” (as has been said), ceremonial or moral^m ; but a bond ante-

¹ Hooker's references (vol. ii. p. 315. ed. Keble, 1845) are Aug. in Epist. 23 : “Offeruntur quippe parvuli ad percipiendam spirituales gratiam, non tam ab eis quorum gestantur manibus (quamvis et ab ipsis, si et ipsi boni et fideles sint) quàm ab universâ societate Sanctorum atque Fidelium.” Justin. Resp. ad Orthodox. 56 : Ἀξιοῦνται δὲ τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν τὰ βεβήκη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι.

^m Calvin's remarks on this point are “worthy of all acceptance.” “Quum variè hunc locum exponant Interpretes, nemo est qui mihi satisfaciât. Alii simpliciter de *lege morali* Paulum loqui putant, sed falsò : nam *decreta* vocare solet illam partem quæ in *cæremoniis* est sita, ut in Epistolâ ad Ephes. ii. 15, et paulo post [ver. 20]. Præsertim tamen locus ad Ephesios convincit de *cæremoniis* Paulum hic loqui. Melius igitur alii, qui ad *cæremonias* restringunt ; sed in eo errant ipsi quoque, quòd rationem non addunt cur vocetur *chirographum* ; vel potiùs diversam a verâ assignant, nec rite hanc similitudinem accommodant contextui. Cæremoniæ etenim Mosaicæ omnes confessionem

cedent to and independent of every *lex scripta*; a bond which, with the penalty annexed to its non-observance (Rom. i. 32. vii. 9—11), “He with whom we have to do” hath so written upon the tablets of our hearts, that we own to (nay, often make our boast of) that indelible writing as *our own*; and so an acknowledgement, as it were under each man’s own hand and seal (John iii. 33), of moral and religious obligation or *duty* (νόμος), which *under the form of positive and precise rules* (τοῖς νόμοις) Moses, and other Legislators less highly privileged than he was, have but transcribed and set forth in larger characters which all may read and understand; or in one word (harmonising with the Apostle’s similitude) have but *engrossed*, as so many ministering Scribes for that “One Lawgiver who hath power to save and to destroy” (James iv. 12).

16. *Let no man, therefore, call you to account—as testing your religious character—on the score of what you eat, or of what you drink, or in respect of (2 Cor. iii. 10) a Festival, or New Moon, or Sabbath* [those weekly and monthly ob-

aliquam reatūs prae se ferebant, quæ ipsarum cultores arctiore quasi vinculo coram Deo iudice adstringeret. Exempli gratiā, *ablutiones* quid aliud erant quàm *sordium testimonium*? Quoties victima aliqua immolabatur, nonne populus qui adstabat mortis suæ imaginem illic intuebatur? Nam quum innoxium animal in suum locum substituerent homines, confitebantur eā se morte dignos esse. Denique quot illic erant ritus, tot erant spectacula reatūs hominum et *chirographa obligationis*. Si quis objiciat fuisse Sacramenta gratiæ Dei, quemadmodum hodie nobis est Baptismus et Eucharistia, responsio facilis est: duo enim in cæremoniis veteribus sunt consideranda, *quod tempori congruebat*, et deinde *quod homines ducebat ad regnum Christi*. Quicquid tunc temporis agebatur, nihil prae se ferebat aliud quàm *obligationem*. Gratiā quodammodò suspensa erat usque ad Christi adventum: non quòd ab eā excluderentur Patres, sed nondum habebant præsentem Ejus ostensionem in suis cæremoniis. Nihil enim videbant præter sanguinem pecudum in sacrificiis, in ablutionibus nihil præter aquam. Ergo *quoad præsentem aspectum manebat reatus*: immo cæremoniæ ipsæ reatum obsignabant. In hunc modum etiam loquitur Apostolus in totā Epistolā ad Hebræos; quia CHRISTUM ex adverso Cæremoniis opponit. Nunc autem quid? Filius Dei morte suā non tantum nos liberavit a mortis condemnatione, sed, quò absolutio certior fieret, veteres illas cæremonias abrogavit, ne quod extaret monumentum obligationis. Hæc est plena libertas, quò sanguine suo delevit Christus non tantum peccata nostra, sed et *omne chirographum quod nos Dei iudicio obnoxios testari posset*.”

ⁿ On the force of the Article here, see note on Eph. ii. 8, and compare note on Gal. iii. 17.

servances of the Jews, which *inter alia* (Acts xv. 28, 29. xvi. 4, 5) had now ceased to be binding upon Christian communities], all *which things* are no better than a *shadow of things about to be* [not yet existing], whereas in CHRIST you have the very substance of those things: compare Rom. xiv. 1—18. “*Corpus inquit est Christi, h. e. in Christo: nam substantia illarum rerum, quas cæremoniæ olim figurabant, nobis exposita est ante oculos in Christo; quia in se continet, quicquid illæ futurum designabant. Ergo aut Christi manifestationem obruit, aut Christum spoliât suâ virtute et quasi inanem reddit, qui cæremonias revocat in usum.*” Calvin—who well adds: “Si quis interroget, Quid igitur sentiendum de nostris Sacramentis? annon *etiam absentem* Christum figurant? Respondeo, longè a cæremoniis veteribus differre: quemadmodum enim Pictores non exprimunt primo ductu imaginem vivis coloribus et εἰκονικῶς, sed rudes et obscuras lineas primùm ex carbone ducunt; ita sub Lege impolitam, et quasi primæ manûs, fuisse repræsentationem Christi; in nostris verò Sacramentis ad vivum expressam conspici. Quanquam longiùs respexit Paulus: opponit enim nudum *umbræ* aspectum corporis *soliditati*, ac deliri hominis esse admonet inanes umbras prensare, quum liceat manibus tractare verum corpus. Porro nostra Sacramenta ita Christum aspectu [sanè] et loci distantîâ absentem figurant, ut semel [σωματικῶς] exhibitum fuisse testentur, et nunc quoque [itidem σωματικῶ εἶδει, sed nonnisi *cælesti et spiritali ratione*] fruendum offerant. Non sunt igitur nudæ umbræ, sed potiùs PRÆSENTIÆ CHRISTI SYMBOLA; continent enim illud ETIAM et AMEN *omnium promissionum Dei*, quod in Christo est semel patefactum (2 Cor. i. 20).”

18. The Apostle, having cautioned them in the last two verses against that slowness of heart to believe only on Christ Crucified for their acceptance with God, which was the stumbling-block of Judaism, reverts now to that subject which he had so much at heart (ver. 1): that those Gentiles, namely, who had embraced that saving doctrine, should not be drawn aside from a single-hearted devotion unto Christ (2 Cor. xi. 3) by adopting the specious and self-imposed observances, by

which seekers after the wisdom of the Greeks—and such were the early Gnostic and Platonistic corrupters of Christianity—would have disguised the apparent simplicity of the means whereby the very *foolishness* (as it seemed to them) of God was to prove itself *wiser than men* (1 Cor. i. 25). *Let no man*, he proceeds, *throw you out of the prize** of your Christian calling (Phil. iii. 14)—which is simply to win Christ, and in His likeness to attain unto the Resurrection from the Dead—*through a delight in self-abasement* (i. e. by an *excessive* depreciation of Self, which implies a distrust of that grace which is sufficient for his need) *and by introducing a system of Angel-worship; intruding into things which he hath not seen, because*† *rashly lifted up by [his own carnal mind,* we might have translated; but, to preserve the close antithesis in which the Apostle has placed this clause with what follows in ver. 19, we prefer to say] *the spirit of the OLD ADAM that is in him, and because*‡ *he hath no hold upon that Head* [which is Christ,

* “Alludit ad cursores vel athletas, quibus hæc conditione destinata est palma, si non deficiant in medio stadio vel post inchoatum certamen. Admonet igitur, Pseudo-Apostolos nihil aliud moliri quàm ut palmam illis intercipient quos abducunt a rectitudine cursûs sui: unde sequitur, non secûs ac noxiosissimas pestes esse fugiendos. Et locus est diligenter notandus: eos omnes, qui a simplicitate Christi nos abducunt, *braborem supernæ vocationis nobis intervertere.*” Calvin—who on *ἐμβαρύνω* also well observes, “Pauli mentem videor assecutus ac fideliter reddidisse: *ingerens se in ea quæ non vidit.* Ista enim vulgaris est significatio verbi *ἐμβαρύνω*, *cernere hereditatem, possessionem usurpare, pedem aliquò ponere.*” Compare Soph. (Ed. T. 825, *ἐμβαρύνω παρλίδος*. Demosth. 1086, 19, *ἐμβ. εἰς τὴν οὐσίαν*.

† Instances of that construction, in accordance with which we have made *ἐκτὴ φουροῦμενος* κ.τ.λ. combine with *ὁ ἐπαρὼν* κ.τ.λ. as its antithetical and limiting term, to set forth the Apostle's enlargement upon *ἐμβαρύνω* κ.τ.λ., have been noticed upon 1 Cor. x. 20. 2 Cor. v. 12. x. 8. xiii. 10. Gal. ii. 16: and to go no further, just as in ver. 8 we translated *κατὰ τὰ σ. τ. κ. καὶ ὁ κ. Χρ.*, after the elementary teaching of the yet un-evangelized WORLD, and as such not after CHRIST; so here we might translate, *under the influence of an unspiritual and virtually unregenerate mind* [comp. Rom. ii. 25], and as such no true member of Christ's Body Mystical (Heb. iii. 14). Compare also ch. iii. 19, 23. Eph. iv. 26. vi. 7.

‡ By their fruits, we know, were those false prophets to be known, who, coming into the fold of the Church in *sheep's clothing*, should prove to be *ravering wolves*. And certainly not the least among those means whereby such insidious spirits may be tried, and shown to be not of God—not the least indication of having that mind of Christ which is with His Church alway, and in virtue of which the *Spiritual Man hath discernment in all things* (1 Cor. ii. 15, 16), is that intuitive and

the second Adam] *from whom the entire Body of THE NEW MAN by help of its several joints and ligaments, supplied at once and strongly knit together, is increasing with an increase that cometh of God*: 1 Cor. i. 30. iii. 6, 9. Eph. ii. 10. iv. 16.

Instances of θέλω meaning *I find pleasure in* are found in Mark xii. 38. 1 Sam. xviii. 22. 2 Sam. xv. 26. Psal. i. 2. cxi. 1. cxlvi. 10: and θρησκεία—a term (as may be seen in Acts xxvi. 5. James i. 26) improperly applied to the act of *worshipping*—exactly corresponds to the Latin *religio*, or *cultus*, and so very well describes the (so-called) divine honours paid unto ἡρώες καὶ δαίμονες by those imaginative Greeks, after whose example the men against whom St. Paul is here cautioning the Colossians were led to that open recognition of Δαιμόνια καὶ οὐ Θεός (1 Cor. x. 20), from which to this day the Visible Church of Christ has never been wholly free. “*Humilitatem et cultum Angelorum conjunctim lego, nam illam hic consequebatur*”—Calvin remarks upon this passage, and adds—“*Ab initio coluerunt Angelos superstitiosi homines, ut illorum operâ accessus ad Deum sibi pateret. Hoc errore Christianam quoque Ecclesiam imbuerunt Platonici. Nam utcunque in eos acriter invehatur Augustinus libro decimo de Civitate Dei, et multum damnet quicquid disputant illi de colendis Angelis, videmus tamen quid acciderit. Siquis scripta Platonis conferat cum Theologiâ Papisticâ, reperiet omninò a Platone istos hausisse quæ de Angelorum cultu garriunt. Summa hæc est, honorandos esse Angelos; quos Plato vocat Dæmonas, χάριν τῆς εὐφήμου διαπορέας. Hanc sententiam ponit in Epinomide, confirmat in Cratylo, et multis aliis in locis. Ab eo quid omninò differunt Papistæ? AT MEDIATOREM NON NEGANT FILIUM. Ne isti quidem*

exact perception of both the negative and affirmative side of any proposed truth, which led St. Paul, for example, (1) to see that—take what one-sided views of it they will—they are Heathen men and Idolaters, who under any form do honour Δαιμονίοις καὶ οὐ Θεῷ: (2) to see that “power” which the Lord hath given to the collective Body of His Church, “for the purpose of building up” His several members in love, can in no case have been given “to pull down and to destroy:” (3) to see that, in whatever degree a man is *bringing forth fruit unto himself*, he is but an *empty vine* (Hos. x. 1); he is not fed out of the fulness of that Stem into which he has been grafted, but as a detached branch is dried up and withered: (4) &c. &c.

cum quibus certat Paulus : sed adminiculo Angelorum quum ad Deum perveniri fingerent, ideòque exhibendum illis aliquem cultum, ita Angelos collocabant in sede Christi, eosque Christi officio ornabant. Sciamus igitur damnari hìc a Paulo fictitios omnes cultus qui vel Angelis vel mortuis exhibentur, quasi post Christum vel cum Christo subsidiarii sint mediatores : nam tantundem a Christo recedimus, dum minimam partem eorum quæ Illi propria sunt transferimus ad quosvis alios, sive Angeli sint sive homines."

20. *If then ye have died with Christ in Holy Baptism (ver. 12), and so have passed away from the elementary teaching of the World (ch. i. 13. 1 John iii. 14. v. 19), why, as though you (had not so died, but to this day) were living in the World, be subject unto positive precepts ; why have it said to you, MEDDLE NOT : TASTE NOT : TOUCH NOT—what? things which are all meant to perish in the using⁹! in all this attaining to no more than mere human commandments and doctrines might have availed to teach you : for these^r are things which have a show indeed of wisdom, displaying itself in fondness for ritual*

⁹ This—which I wholly agree with Küttner in understanding as "in parenthesi accipienda : qui tamen cibi nihil conferunt ad pietatem, sed per ipsum usum cedunt ad corruptionem"—is as though the Apostle had said, "which are all given to be used up (*ἀποχρ.*), and so to come to an end ; serving their appointed purpose, and then passing away without leaving any stain of inward defilement : " compare Mark vii. 18, 19. Rom. xiv. 17. 1 Cor. vi. 13. viii. 8. Küttner well adds on *κατὰ τὰ ἐν τ. κ. τ. λ.*, "*quæ profectò est mera disciplina humana, nobis nunc non præcepta.*" On this common use of *κατά*, *secundum*, *after the pattern of*—on a par with, and so not rising above the level or rank of—see Matth. Gr. Gr. § 581. b.

^r *ἄτινα*, quippe quæ—(Dr. Bloomfield well refers us to Matth. Gr. Gr. § 477. c, and compares the Apostle's *δι' ἃ*, ch. iii. 6, with *διὰ ταῦτα γάρ*, Eph. v. 6)—a further exposition of what in *themselves* (apart from such provisional purpose as the Jewish Ritual had now served) are all such positive or *dogmatic* systems of Religion (Eph. ii. 15), as the Apostle has just declared to be of no higher character, in discipline or in doctrine, than the world has seen realized under the teaching of Men. In what follows the reader will do well to notice the forcible opposition in which the Apostle has set *ἔστι λόγον μὲν κ. τ. λ., οὐκ (ἵσθιν) ἐν τιμῇ τινι*—also that *οὐκ ἐν τιμῇ τινι* cannot possibly mean what might have been expressed by *ἐν οὐδεμίᾳ τιμῇ*, E. V. *not in any honour*. Compare Æsch. Theb. 468, *πέμποιμ' ἂν ἡδὴ τόνδε, σὺν ψυχῇ δὲ τῷ* : and with this emphatic use of *τις*, *aliquis*, compare Acts v. 36. Gal. ii. 6. vi. 3.

*observances**, and *self-abasement*†, and *afflicting of one's body*; but *are not things to be made of any great account against*‡ (i. e. as in themselves opposed to, and incompatible with) *indulgence of the flesh*—which even under the most rigorous asceticism, and under the fairest semblance of devotional piety, has many times in the history of the Church been found to be lurking *unmortified* and *unsubdued*.

21. μὴ ἄψῃ—μηδὲ θίγῃς. The rightful order of these injunctions is inverted in the received Translation, *touch not—handle not*; since ἄπτεσθαι, and not θιγγάνειν, properly means *tractare, to use without let or scruple*. This Calvin had seen: “Hactenus reddiderunt, *ne attrectaveris*; sed, quia mox sequatur aliud verbum quod idem significat, nemo non videt quàm frigida sit et absurda repetitio. Porro verbum ἄπτεσθαι, inter alia, Græcis est *esitare*; quemadmodum transtuli. Utitur Plutarchus in Cæsare, quum narrat ejus milites in rerum omnium penuriâ esitasse animalia quæ prius usui non erant. Est autem hic ordo, cum aliàs genuinus, tum etiam aptissimus loci circumstantiæ: *μμητικῶς* enim exprimit Paulus quò progredi soleat eorum morositas, qui legibus suis conscientias illaqueant. Jam ab initio sunt plus æquo rigidi: ideò initium facit a prohibitione non tantum vescendi, sed leniter *edendi*. Postquam adepti sunt quod voluerant, transcendunt illud

* Küttner well translates ἐθελοθρησκεία, *studium exquisitum cultus religiosi*. “Theophylact explains it by τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, *scrupulosity of worship*; and so the word is used by the early Ecclesiastical writers. Ἐθελοπερισσοθρησκεία occurs in Epiphanius, cited by Heinrichs.” Bloomf.

† Compare Isa. lviii. 5, where Dr. Henderson translates: *a day for a man to depress himself*, and adds “ἐπὶ τῆς ψυχῆς cannot here mean *to humble the soul*, if such phrase denote (as it usually does) true contrition and lowliness of mind. Such is the very end of the observance of a Scriptural fast. ἐπὶ is obviously used here, as it frequently is, with the force of a reflexive pronoun; and has respect to the outward, rather than the inward man.”

‡ Take as instances of this *per contra* use of πρὸς with an accusative, Thuc. i. 18, ἡ ἐν Μαραθῶνι μάχη Μήδων πρὸς Ἀθηναίους. *Ibid.* 60, καὶ μὴν καὶ ἄσκειν πρὸς ὑμᾶς μελλήτας, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους. And not very different, as expressing a *counterpoise* or *equivalent*: Herod. iii. 94, Ἴνδοι φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους. viii. 44, Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νῆας.

imperium, ut nefas deinde pronuncient *gustare* quod edi nolunt: tandem in ipso *tactu* piaculum constituunt. Nullus denique est finis, ubi semel tyrannidem sibi in animas receperunt homines, quin novæ quotidie leges veteribus addantur, et subinde exoriantur nova decreta. Hujus rei quàm luculentum est speculum in Papatu!"

23. λόγον μὲν ἔχοντα σοφίας. "Occupatio est, in quâ dum concedit adversariis quod obtendere poterant, simul id totum pro nihilo ducit. . . . Mirabitur quispiam, Paulum non magis laborare in detrectandis istis larvis; respondeo, meritò contentum fuisse solâ voce *speciei*. Nam principia, quæ ex adverso sumpserat, sunt invicta: *in Christo esse corpus*; ideo nihil aliud quàm miseris hominibus illudere, qui umbras illis objicerent: deinde, *regnum Christi spirituale nequaquam esse occupatum caducis et corruptibilibus elementis*: tertio, *morte Christi interiusse tales observationes, ne quid ad nos pertineant*: quarto, *Deum esse unicum Legislatorem nostrum*. Quicquid contrâ ingeri poterit, etiam si quid habeat fulgoris, *species* est evanida. Porro hic considerare operæ pretium est, quàm proclive sit, immo quàm præceps feratur, hominis ingenium ad fictitios cultus! Nam hîc graphicè depingit Apostolus veteris Monachatus statum, qui centum post mortem ejus annis perinde invaluit ac si verbum nunquam fecisset. Mirè igitur insanus hominum ardor ad Superstitionem, qui tam apertâ Dei sententiâ cohiberi non potuit quominùs erumperet." Calvin.

CHAPTER III.

1. εἰ οὖν συνῆν. *If, then, ye have been raised with Christ—* so the Apostle resumes that "short method" of arguing from what had been advanced in ch. ii. 12, from which, if we compare *ibid.* 20, it will be seen that he had digressed for a moment in vv. 21—23. And now—to borrow the words of Calvin—"Vanis illis exercitiis quæ Pseudo-Apostoli urgebant, quasi illic sita esset perfectio, vera opponit quibus

occupari Christianos decet: quod non parùm ad causam valet. Nam, dum perspicimus quid nos Deus velit agere, facilè postea contemnimus hominum inventa: dum apparet longè sublimius et præstantius esse quod nobis Deus commendat, quàm quod homines inculcant, crescit animi alacritas ad Deum sequendum hominibus posthabitis."

2. *μὴ τὰ ἐπὶ γῆς.* "Non intelligit, ut paulo pòst, vitiosas cupiditates quæ regnant in hominibus terrenis—neque enim opes, aut agros, aut ædes et cætera præsentis vitæ, *quibus perinde utendum est quasi non utamur*—sed adhuc persequitur suam disputationem de cæremoniis, quas similes tricis facit quæ nos humi repere cogant. *Christus* inquit *nos sursùs ad se vocat, isti deorsùm vos reducunt. Ideo cæremoniæ vobis mortuæ sunt per Christi mortem, et vos illis; ut, in cælum cum Christo sublatis, superna tantùm cogitetis: ergo terrena omitte.* Non contendam adversus alios qui secùs sentiunt, sed certè videtur mihi Apostolus ita gradatim procedere, ut primum traditiones de rebus leviculis opponat cœlestis vitæ meditationi; deinde ulteriùs procedat, quemadmodum videmus." Calvin.

3. *ἀπεθάνατε γάρ.* "A resurrectione argumentum ducit ad mortem, tanquam a consequente ad antecedentem; significans nos mundo oportere esse mortuos, ut Christo vivamus. *Superna* cur docuit quærenda esse? quia *sursùm vita est piorum.* Cur nunc *omittenda* docet quæ sunt super terram? quia *mundo sunt mortui*: ac si diceret, *Resurrectionem, quam dixi, mors antecedit; ergò utrumque in vobis spectari oportet.* Dignum hoc observatu, quod vitam nostram dicit esse *absconditam.* Ne fremamus aut conqueramur, si vita nostra sub ignominiâ Crucis, si variis ærumnis sepulta, nihil a morte differat; sed patienter expectemus revelationis diem. Ac ne molesta sit expectatio, notemus istas particulas *in Deo* et *cum Christo*: quæ significant extra periculum esse vitam nostram, tametsi non appareat; quid enim magis expetendum, quàm vitam nostram manere cum ipso vitæ Fonte? Quare non est, quod terreamur: *spe enim salvi sumus; ea verò, quæ jam patent oculis, non sperantur*: hoc verum et necessarium est spei

nostræ experimentum, ut tanquam morte circumdati vitam alibi quæramus quàm in mundo." Calvin. Mr. Grinfield cites here from Philo: ὁ μὲν δὴ σοφὸς, τεθνηκέναι δοκῶν τὸν φθαρτὸν βίον, ζῇ τὸν ἄφθαρτον.

5. νεκρώσατε οὖν κ.τ.λ. *Account, then, as dead in you—in so far as you are very members of Christ, and He by His in-dwelling Spirit is living in you (John vi. 53. Rom. viii. 9. Gal. ii. 20)—those vices of the Old Man within you which form your earthly membership (and in which you bear the image not of the Heavenly, but of the earthly, Adam), fornication, uncleanness, unnatural desire, lusting after evil things, and covetousness which is a virtual idolatry.* For this rendering of νεκρώσατε see note on 2 Cor. iv. 10, and compare Acts x. 15, σὺ μὴ κοῖνον (or better κοινού, = κοινὸν ποιού, as Eur. Hec. 300, δυσμενῇ ποιού φρενί), and in particular see Rom. vi. 11.

"Notemus duplicem esse mortificationem"—Calvin remarks upon this verse—"prior respicit ad ea quæ circa nos sunt, de quâ hactenùs egit; altera est interior, nempe ingenii et voluntatis totiusque naturæ nostræ corruptæ. Vitia autem quædam enumerat, quæ impropriè vocat *membra*, sed tamen eleganter: naturam enim nostram quasi *massam ex diversis vitiis conflatam* imaginatur; significat autem nos, quamdiu vitia carnis nostræ in nobis vigent, terrenos esse; cœlestes fieri renovatione Spiritûs. *Scortationi* subjungit *immunditiam*; quo nomine omnes lascivias designat, quibus se libidinosi homines conspurcant. His additur *πάθος*, h. e. *mollities*, quæ omnes libidinis illecebras comprehendit. Quamquam hæc vox *animi* perturbationes alioqui significat, et intemperatos motus præter rationem; sed huic loco non malè congruit *mollities*." Compare Rom. i. 26. 1 Thess. iv. 5.

7. *In which things^a ye also walked at one time, when in*

^a "Malè Erasmus, qui ad homines retulit, vertens inter quos; nam de vitiis proculdubio Paulus intellexit, in quibus dicit versatos esse Colossenses quo tempore in illis vivebant. Virere, nimirum, et ambulare inter se differunt, quemadmodum potentia et actus: vivere præcedit, ambulare sequitur. Significat indignum esse, si amplius addicti ferantur ad ea vitia quibus mortui sunt per Christum: vide

them [not, as now, with Christ, in God] was your life; i. e. when ye lived only to indulge in the practice of these things. See note on Gal. v. 25.

8. *νυνὶ δὲ . . . καὶ ὑμεῖς.* But now—if such was the principle, and such the natural fruit, of that life which once ye had in common with all the children of ADAM's disobedience—now do ye also, in common with all the members of that mystical Body of CHRIST into which ye have been grafted by Baptism, put off the whole of that your past conformity to the image of the Natural Man. Compare note on Eph. iv. 20—24.

9. “Prosequitur suum illud argumentum de societate quam habent Fideles cum Morte et Resurrectione Christi, sed aliis loquendi formis utitur. *Vetus Homo* significat quicquid afferimus ex utero matris, quicquid sumus naturâ: *Novus Homo* est natura per Spiritum Christi in veram integritatem reformatâ. Quemadmodum autem, quod habemus ex Adam, senescit et ad interitum inclinât; sic, quod per Christum consequimur, perpetuò manet; non est caducum, sed potius ad Immortalitatem fertur. LOCUS HIC NOTANDUS EST, QUIA EX EO COLLIGI POTEST DEFINITIO REGENERATIONIS. CONTINET ENIM DUAS PARTES, VETERIS HOMINIS DEPOSITIONEM ET INSTAURATIONEM NOVI; quarum Paulus hic meminit. Ac primùm quidem, novitatem vitæ in agnitione consistere docet: non quia simplex et nuda agnitio sufficiat, sed loquitur de Spiritûs Sancti illuminatione, quæ viva est et efficax ut non tantum illustret accensâ veritatis luce, sed totum hominem transformet. Hoc est quod continuò addit, *renovari* nos ad imaginem Dei; imago autem Dei in totâ animâ residet, quum non ratio tantum sed etiam voluntas recta est. Hinc etiam discimus, tum quis finis sit Regenerationis nostræ—h. e. ut Deo reddamur similes, ut in nobis reluceat Ejus gloria—tum quæ sit Dei imago, cujus mentio fit apud Mosen [Gen. i. 27. ix. 6], nempe totius animæ rectitudo et integri-

caput sextum ad Romanos. Argumentum est a privatione causæ ad effectûs privationem.” Calvin.

tas; ita ut Homo sapientiam, justitiam, ac bonitatem Dei quasi speculum repræsentet." Calvin. See note on 2 Cor. iii. 18, and compare 2 Pet. i. 3, 4.

11. *ὅπου οὐκ ἔνι κ.τ.λ.* "Hoc datâ operâ adjecit, ut rursus abstraheret Colossenses à cæremoniis. Hoc enim sonant verba, Christianam perfectionem [*our completeness in Christ*; ch. ii. 10] externis istis observationibus nihil indigere; immo res esse penitus ab eâ alienas." Calvin. See note on Gal. iii. 28.

12. *ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι*, *as chosen of God* [and in Christ called and consecrated] to be in His sight *holy, and objects of His love*: see on 1 Cor. i. 2, and compare Rom. i. 7. viii. 33. xi. 5, 7. Eph. i. 4—6. v. 1. Phil. iv. 1. 1 Thess. i. 4. iii. 13. 2 Thess. ii. 16. 1 Pet. i. 1, 2, 22. 2 Pet. i. 10. So Calvin: "*Electos* hîc accipio pro *segregatis*: ac si diceret, Eâ conditione vos sibi elegit Deus, sanctificavit, recepitque in amorem suum, ut sitis *misericordes* &c. Has virtutes qui non habet, frustrâ jactat se *sanctum* esse ac *Deo dilectum*; frustrâ se in numerum Fidelium inserit."

14. *ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος*. "*Vinculum*^b *perfectionis* vocat, significans Virtutum omnium chorum sub eâ contineri: verè enim regula totius vitæ Caritas est; ad quam quicquid non exigitur, vitiosum est, qualemcunque alioqui splendorem habeat. Ceterum ridiculi sunt Papistæ, qui hoc testimonio abutuntur ad JUSTIFICATIONEM OPERUM adstruendam. Caritas inquit *vinculum est perfectionis*: atqui *perfectio est Justitia*: ergo *per Caritatem justificamur*. Responsio duplex est: nam Paulus hîc non disputat *quomodo*

^b The Syriac Version makes this *the girdle of perfection*, as suggested by ἐνδύσασθε in ver. 12, which it renders, *wear*. And so Macknight translates: "*And over all these members of the New Man put on Love which is a perfect bond, or girdle for fastening the whole spiritual dress [the Robe of Gospel Righteousness], and rendering it graceful.*" He adds, "By comparing *Love* to the girdle wherewith the people of the East bound their long robes in a comely manner about them, the Apostle insinuates that Christian charity is the principle which unites all human virtues, and renders them consistent at once and permanent." Compare Eph. vi. 14 with 1 Thess. v. 8.

perfecti reddantur homines coram Deo, sed quomodo perfectè inter se vivant. Est enim hæc genuina loci expositio: reliqua benè habitura quoad vitam nostram, si vigeat inter nos Caritas. Verùm illo concesso, *Caritatem esse Justitiam*, frustrà et pueriliter inde contendunt nos caritate justificari; ubi enim reperietur perfecta Caritas? Nos autem *non ideo* dicimus JUSTIFICARI HOMINES SOLA FIDE, *quia Legis observatio non sit Justitia*; sed potius, *quòd, quum omnes simus transgressores Legis, destituti propriâ justitiâ cogimur à Christo justitiam mutuari.* Sola igitur FIDEI JUSTITIA superest, quia nusquam perfecta est Caritas.” Calvin.

15. ἡ εἰρήνη τοῦ Θεοῦ βαρβεύετω ἐν τ. κ. ὑμ. “*Pacem Dei* appellat, quam Deus inter nos sancivit; quemadmodum patebit ex sequentibus. Eam vult *in cordibus nostris regnare*, sed utitur metaphorâ valde propriâ: nam ut inter athletas, qui alios omnes superavit, palmam reportat; ita vult pacem Dei superiorem esse omnibus carnis affectibus, qui nos sæpe ad contentiones, dissidia, rixas, simultates abripiunt.” Calvin.
Ibid. εἰς ἣν καὶ ἐκλ., *unto which it is that*, i. e. *for unto it, ye have been called, to be in* (so as to form) *one Body*—compare notes on ch. i. 23. 1 Cor. x. 17. xii. 13. Gal. i. 6. Eph. i. 3—and *show yourselves thankful unto God*, for this His unspeakable gift (2 Cor. ix. 15). Compare Eph. v. 20. 1 Thess. v. 18.

16. ὁ λόγος τ. Χρ. ἐνοικ. κ.τ.λ. “Vult doctrinam Evangelii illis esse familiarem: unde licet colligere quo spiritu hodie agantur qui atrociter illam populo Christiano interdiciunt, ac tumultuosè clamitant nullam pestem magis cavendam esse, quàm Scripturæ lectionem plebi vulgari. Hic certè Paulus ordinum omnium viros ac mulieres alloquitur: nec tantum vult tenuem duntaxat gustum capere sermonis Christi, sed jubet ut *in ipsis habitet* (h. e. fixam sedem habeat), idque *largiter*, quò magis in dies proficere studeant ac crescere.” Calvin—who adds on διδάσκ. καὶ νοουθεοῦντες: “quia interdum per se *doctrina* friget, quemadmodum *Probitas* inquit [Juv. Sat. i. 74] *laudatur et alget*, simul addit *admonitionem* quæ est veluti doctrinæ confirmatio et stimulus; nec vult

singulis tantum prodesse Christi doctrinam, ut seipsos doceant, sed *mutuam doctrinam et admonitionem* exigit”—and again on ψαλμοῖς κ.τ.λ., “Non *restringit* Christi sermonem ad has species, sed magis significat usque adeo ad ædificationem compositos esse debere omnes nostros sermones, ut etiam qui hilaritati serviunt nihil sapiant vanum: ac si diceret, Infidelibus ineptam istam oblectationem relinquitte, quam ex ludicris et nugatoriis joci ac facetiis capiunt; vestri autem sermones non severi modò, sed etiam læti et hilares, utilitatem aliquam contineant. Pro obscœnis illorum cantibus, aut saltem parum modestis et gravibus, decent vos hymni et cantica quæ resonent laudem Dei.”

20. ὑπακ. τ. γ. κατὰ πάντα. “Cogitare debent filii, qualescunque nacti sint parentes, eos sibi contigisse Dei providentiâ, qui filios parentibus ordinatione suâ subjecit. *Per omnia* igitur, ut nihil quantumvis sibi durum aut molestum recuset; *per omnia*, ut in rebus mediis [Parentum] personæ deferant; *per omnia*, ut inquirendo ac disceptando vel altercando æquum sibi jus non sumant: semper tamen, usque ad aras [salvâ sc. erga Deum conscientiâ].” Calvin.

24. *Knowing that from the Lord shall ye receive your reward, in the inheritance which He hath proposed to the hope and expectation of all His faithful people, and why not therefore to you? seeing that ye are servants of the Lord Jesus Christ.* “Eximia sanè consolatio omnibus qui in subjectione sunt, quòd, dum libenter serviunt dominis suis, obsequia sua primario Domino Christo perinde grata esse audiunt, ac si Ipsi præstita essent. Iterum consolatur servos, quòd, si premanatur injustâ dominorum sævitiâ, Deus ipse ultionem capiet, nec inflictas ipsis injurias ideo negliget quod servi sint; quia apud Deum non sint personarum respectus.” Calvin.

• “Genitivus τῆς κληρονομίας explicat nomen quod eum regit: *præmium*, hoc est, *æternam felicitatem*.” Küttn.

CHAPTER IV.

1. τὴν ἰσότητα. "Alii secùs exponunt, sed non dubito quin Paulus ἰσότητα hìc posuerit pro *jure analogo* aut *distributivo*; quemadmodùm ad Ephesios τὰ αὐτά. Neque enim sic habent domini obnoxios sibi servos, quin vicissim aliquid ipsis debeant: quemadmodùm jus analogum valere debet inter omnes ordines." Calvin. Compare note on Eph. vi. 9.

3. *Praying withal for us also* [Paul, and those whose names appear in the salutations that follow; vv. 10—14. Philem. 23, 24], *that God would open unto us a door of entrance^a for His Word* (ch. i. 25. 1 Thess. ii. 13. Heb. iv. 12. James i. 21. Psa. cxix. 130), *that we may be telling of the revealed Mystery of THE CHRIST—because of my publishing which it is that I am now in bonds—that I may notwithstanding make it openly known; for so am I bound to be telling of it.* Like Peter and John, when they showed themselves "pillars" of the central Church at Jerusalem (Acts iv. 20), Christ's Apostle to the Gentile world felt that he "could not but be telling of the things which he had heard and seen."

^a The version which our Translators have given of *θύραν τοῦ λόγου*, a *door of utterance*, would have been more admissible if *λόγου* had been without the Article, as *λόγος* in Eph. vi. 19—(compare also the use of those *qualifying* genitives, *καρδίας, πνεύματος οὐ γράμματος*, 2 Cor. iii. 3, 6)—and further, had this been *all* the Apostle meant, we cannot but think he would have written *ἀνοίξῃ τὸ στόμα*, as in Eph. vi. 19, *ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου*. Calvin, indeed, writes "*Janua sermonis simpliciter significat quod ad Ephesios dicit oris apertionem, Christus autem os et sapientiam* [Luke xxi. 15]. Sensus enim nihil differt hæc locutio ab illâ, sed formâ tantùm: eleganti siquidem metaphora expressit, nihilo facilius nobis esse de Evangelio confidenter loqui quàm per clausam et obseratam januam irrumpere!" But in this view—according to which the translation would be, *that God would open for us our closed door of utterance*—the Apostle must needs have written, *τὴν θύραν τοῦ λόγου*.

The Syriac Version (as given by Mr. Etheridge) has "that Aloha may open to us the gate of the word, to speak the mystery of the Meshiha, for the sake of which I am bound, that I may fully make it manifest, as it beloveth me." Compare 1 Cor. xvi. 9. 2 Cor. ii. 12. Rev. iii. 8.

5. τὸν καιρὸν ἐξαγοραζόμενοι. "Macknight renders this, *gaining time*: but καιρὸς is not equivalent to χρόνος, being always used in reference to something which is to be done. It seems to be St. Paul's intention, here and in Eph. v. 16, to admonish his Christian readers *to purchase the opportunity of gaining over the Heathens, by judicious concessions, and by a virtuous example*. The reason subjoined is, that *the days are evil*; i. e., the times in which they lived were so unpropitious to the conversion of the Jews and the Pagans, that the zeal and circumspection which the Apostle recommended were indispensable." Bp. Middleton *in loc.* See on Eph. v. 16.

7. Τυχικός. This *beloved Brother, and faithful Minister and fellow-servant* with St. Paul in providing for *all the Churches* which from among the Gentiles were then first turning unto God (Acts xv. 19. 2 Cor. xi. 28)—sent now, during the temporary absence of the zealous Epaphras from his Pastoral and (may we not add from ver. 13?) Episcopal charge of the Christian Congregations in Colossæ, Laodicea, and Hierapolis, with a commission which embraced the Church of Ephesus also (Eph. vi. 21, 22); as again at a later date we find him sent to Ephesus, apparently with the same^b Apostolical authority *pro hac vice* committed unto him, as had been there enjoyed by Timotheus up to the time of his being called away to attend upon St. Paul at Rome (2 Tim. iv. 9, 21)—though less known and acknowledged as such, is manifestly to be classed with Titus and Timotheus among those "Apostolic ambassadors or legates," as Hooker terms them; unto whom (as unto James the Just in like manner at Jerusalem) he remarks that Christ's "Apostles sometimes gave their episcopal power [i. e. their supreme oversight and agency for Christ in His Church] to exercise as agents only in their stead, and as it were by commission from them" (*Eccl. Pol.* Bk. vii. iv. 3. vi. 3). He was a native, as was

^b Τυχικὸν δὲ ἈΠΕΣΤΕΙΛΑ εἰς Ἐφέσον, St. Paul writes to Timotheus, immediately after σπούδασον ἰλθεῖν πρὸς με ταχέως, and Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ: 2 Tim. iv. 9, 11, 12. Compare Tit. iii. 12. John xx. 21. Rom. x. 15.

Trophimus (Acts xx. 4), of the Roman Province of *Asia*; i. e. of the region round about Ephesus.

9. *ὃς ἐστὶν ἐξ ὑμῶν*—*qui est popularis vester*; Kütn.—*who is from your city*: so Macknight, who adds, “The common translation *who is one of you* would lead the reader to think Onesimus was a member of *the Church* at Colossæ, before he left his master; whereas it is certain that he was converted *after* that period by the Apostle at Rome.” See Philem. 10—16.

Calvin thinks it scarcely credible that this could be the slave of Philemon, who would have been liable to reproach as a thief and a run-away; but did not St. Paul send also by Onesimus a letter which would both reconcile Philemon (the only Colossian who could so reproach him) to the loss of his services as a slave, and induce him to receive him before all the Congregation as what he is here declared to be, *a faithful and beloved Brother* in the Lord? See Philem. 15—21.

11. *οἱ μὲν οὖν*. “From Phil. i. 14, 15, it appears that *many* preached the Gospel at Rome, *some from envy and strife, some also of good will*. Wherefore the Apostle having here mentioned the names of *all the Jews* who at that time were cooperating with him in Rome, we may be certain St. Peter was *not* there; though the Papists would persuade us that St. Peter for twenty-five years successively presided over the Christian Church in Rome.” Macknight—who adds on ver. 12: “The Apostle does not mention Epaphras’ *imprisonment* (Philem. 23) to the Colossians generally, that he might not unnecessarily afflict them; only he informs Philemon of it, that he might communicate it to the Pastors and principal Brethren, to whom it was proper to account for his long absence from them. And that the others might not put any wrong construction on it, the Apostle highly commends Epaphras for his pastoral fidelity and diligence, and assures the Colossians that they are the subject of his constant and earnest prayers, and that great is the warmth of his affection for them and for the Brethren in Laodicea and in Hierapolis.”

12. Ἐπαφρᾶς ὁ ἐξ ὑμῶν δοῦλος Χριστοῦ, *Epaphras, set apart from among you for Christ's more immediate service*—in other words, your Christian Pastor and Overseer; *Christ's chief servant in your locality*; your Christian "Bishop by restraint," as Hooker would call Epaphras in contra-distinction to such servants of Christ as were Apostles and Evangelists to the whole heathen world (Phil. i. 1): see above on ch. i. 7. The common version is, *Epaphras, who is one of you, a servant of Christ*—but is it for a moment to be supposed that Epaphras, even as Onesimus (ver. 9) whose very existence, it may be, up to this time was unknown to the Christian Congregation at Colossæ, needed any such introduction to his flock? and that too, after what the Apostle had already said of him in ch. i. 7, 8?

14. Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός. "Luke was deservedly beloved of the Apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the Apostle's affectionate and faithful friend; as appears from his attending him in several of his journeys through the Lesser Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea (Acts xxi. 17), where he abode during the Apostle's two years' imprisonment at Jerusalem and Cæsarea, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he has recorded in the Acts. And when the Apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent person was with the Apostle during his second imprisonment in the same city; on which occasion, when his other assistants had deserted him through fear, Luke still abode with him and ministered unto him." So Macknight, nothing doubting that the *Lucas* mentioned here and in Philem. 24. 2 Tim. iv. 11, was Luke the Evangelist—whereas Calvin conjectures that the words ὁ ἰατρὸς were added for the very purpose of showing that it was *not* the Evangelist, who must have been better known than to need any such designation, and whom the Apostle (he thinks) would have mentioned in more marked terms of praise. Ad-

mitting St. Luke, again, to have been the Apostle's faithful adherent *Lucas*, by profession *a physician*, and (as we gather from ver. 11) *not born* (though, as a religious proselyte, he may^c have been naturalized as) *a Jew*; does the writer of the Acts describe *himself* historically (Acts xiii. 1) as *Lucius of Cyrene*? (comp. Acts xi. 20)—and is it under this Roman name (tacitly substituted, even as Paul for Saul) that the Apostle transmits to the Church in Rome the salutation of one better known in Asia as *Lucas*? See note on Rom. xvi. 21.

Ibid. Δημᾶς—see Philem. 24. 2 Tim. iv. 10. 1 John ii. 15, 19.

15. τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν, *the miniature Church in his house*^d; Rom. xvi. 5. 1 Cor. xvi. 19. Philem. 2. And what essential properties of a Christian Congregation may we look for in every such lesser circle of that celestial sphere, of which the common centre and focus is the *Life* that is *hid with Christ in God*? (1) A nearer and representative centre there must be, to be seen on the outward surface of that sphere, which—itself attracted, irradiated, and invigorated by that inner *Life of Men* and *Light of the world*—shall in its turn reflect Light, and minister Life, unto the full extent of that measure in which it is given to it to attract *in* and *for* Christ. (2) That ministering centre will then be the centre of unity also, and of order, to its dependent circle. The wife that reverences her husband, as *in CHRIST her Head*; the children that obey their parents *in the Lord*; the servants that with good will do service, as *to the Lord, and not to men*—all these love, honour, and obey that Head of a Christian household who, as *a husband, loves his wife even as Christ also loved His Church*; who, as *a father, brings up his chil-*

^c This he *must* have been, if *Lucas* and *Lucius* are indeed but two different ways of writing St. Luke's name: for St. Paul calls Lucius *his kinsman* (i. e. his countryman) Rom. xvi. 21.

^d "Quum de *domesticâ Nymphæ Ecclesiâ* loquitur, meminimus in unâ familiâ præscribi quales esse debeat omnes Christianorum familias, nempe ut totidem sint parvæ Ecclesiæ. Quare sciât unusquisque hoc sibi impositum esse onus, ut domum suam erudiat in timore Domini, contineat sub sanctâ disciplinâ, denique *Ecclesiæ imaginem* illic formet." Calvin.

dren in the nurture and admonition of the Lord ; who, as a master, acts on that just principle towards his servants, which those only can maintain who forget not that they also have a Master in Heaven. (3) And so, lastly, in the Head of each Christian family is set up the central altar on which its best affections are collected together, and consecrated to God's service ; and with the holy hands which around it are lifted up in Prayer, the Priestly efficacy of the Lord Jesus Christ Himself is present, so that as *the Church or elect of God*, in the house whether of Aquila and Priscilla, or of Nymphas, or of Philemon, *they are holy, and without blame or crimination, in His sight* : ch. i. 22. Rom. viii. 33.

16. ἡ ἐπιστολή, *the present letter* : see on 1 Cor. v. 9.

Ibid. τὴν ἐκ Λαοδικείας. "It is much controverted what Epistle this should be, which the Apostle describes as τὴν ἐκ Λαοδικείας, whereby we are not to understand an Epistle written to the *Laodiceans* (for then doubtless he would have styled it τὴν πρὸς τοὺς ἐν Λαοδικείᾳ) but only an Epistle brought from Laodicea to Colossæ, and inscribed in the first instance to the *Ephesians*. For that the Epistle to the Ephesians was the same with this here mentioned, we have the very ancient testimony of Marcion ; who lived at no great distance either from the date of this Epistle (for he flourished A.D. 140), or from Laodicea, and consequently was very capable of knowing the truth of this matter. And though he was an heretic, this detracts not from his evidence on this point ; because it made nothing for or against him, whether this Epistle was the same or not with that to the Ephesians. Hence learned men have very generally accepted Marcion's testimony on this point, especially as it accords well with other circumstances. For the Apostle writing to the Ephesians and also to the Colossians by Tychicus, and Laodicea lying in the way between Ephesus and Colossæ, it was very natural that St. Paul should instruct him to take with him a copy [or why not the original ? as of this very Epistle to the Colossians (ver. 16), so] of the Epistle to the Ephesians, first to Laodicea, and afterwards to Colossæ ; so that the Colossians might read there some particulars which

are more largely insisted on than in their own Epistle. For the same reason the Epistle to the Colossians, after it had been first read by them to whom it was immediately sent, was to be sent also to Laodicea, and read there. That these two Epistles were written about the same time*, appears from the very same expressions being used in both; and accordingly they are placed, the one immediately after the other in the ancient Clermont MSS., as also in that copy which Marcion used (so it appears from Epiphanius); and this is a further evidence of what is above said." Wells.

17. Ἀρχιππῳ. "Quantum conjicere licet, hic Archippus, dum aberat Epaphras, Pastoris vices obibat. Forte autem non erat talis ut per se satis esset strenuus, nisi excitaretur. Vult igitur ipsum Paulus totius Ecclesiæ cohortatione animari in melius. Poterat quidem ipse suo nomine eum admonere; sed has partes Colossensibus injungit, ut sciant stimulos a se quoque ipsis addendos esse, si frigidum videant suum Pastorem; ut et Pastor ipse non recuset ab Ecclesiâ moneri. Eximiâ enim potestate præditi sunt Verbi ministri, sed quæ legibus soluta non sit. Ideò se dociles præbeant necesse est, si volunt alios probè docere." So Calvin, rightly enough interpreting ἡν παρέλαβες, as indicating that Archippus had had *cure of souls* (perhaps the entire cure of the Church in Colossæ) solemnly committed unto him; but wholly overlooking Philem. ver. 2, when he suggests any further reason for the Apostle's godly admonition than the critical circumstances under which the Colossians were then placed; on the one hand by the protracted absence of their chief Pastor, on the other by the appearance among them of both Judaizing and philosophising innovators in doctrine and in discipline. But when St. Paul—at that time under Christ, the Shepherd and Bishop of all the Gentile Churches—instructs the "Congregation of faithful men" in Colossæ, as with one voice, to charge that servant of Christ to whom

* From the absence in the one Epistle of those brotherly salutations which are supplied in the other, we might argue also that they were intended to be *read* about the same time; nor can we doubt that from the Church of the Laodiceans the Epistle to the Colossians would be forwarded to the Church of Ephesus.

cure of souls has been committed to *see that he fulfil his ministry*, does he not (by implication at least) assert the expediency of there being in *every* such Congregation *one voice* which both shall have “public authority given it in the Congregation to call and send Ministers into the Lord’s vineyard” (Art. XXIII.), and further shall “speak, and exhort, and rebuke with all authority” (Tit. ii. 15)? Does he not, on the other hand, imply that it is “in His own Name”—i. e. as a CONGREGATION OF THE LORD—that “the God of our Lord Jesus Christ, the Father from whom proceeds the glory” of this inheritance, so “keeps those whom” in each locality “He hath given Him” that “they are One, even as Christ and the Father are One” (John x. 30. xvii. 11. Eph. i. 17, 18. 1 Pet. i. 4, 5)? Consequently that it is but as the reflected image of this ineffable Unity, it is to set forth (in living presence before men) the living Presence of THE CHRIST in the mystical Body of His CHURCH, that one man is put in trust for many brethren, in the exercise of an authority which, as first committed by the Lord Himself to His Apostles “for the purpose always of edifying and not subverting souls” (2 Cor. x. 8. xiii. 10), we find St. Paul here distinctly recognising as part of that Order which is of the very essence of all duly-organized and self-governing Churches of God’s Saints: see 1 Cor. xi. 16. xiv. 33.

SYNOPSIS OF THE EPISTLE TO THE COLOSSIANS.

I. The Introduction: ch. i. 1, 2.

- II. 1. The Apostle in his own name, and that of Timotheus (the founder, as seems probable, of the Church of Colossæ), expresses the thankfulness towards God with which they had learnt from Epaphras (their chief Pastor and Teacher, and one of their own community, but now with St. Paul detained as a prisoner at Rome) how great

was the faith and love of the Brethren in Colossæ; and assures them that they omit no opportunity of praying for their continual growth in all the wisdom and grace of a spiritual Congregation of the Lord: ch. i. 3—11.

2. He then—first directing their thanks to the Giver of that Light which shines now upon His people, *the reconciled Father who hath delivered us from the dominion of Darkness, and translated us into the kingdom of the Son of His Love*; vv. 12, 13—briefly, and as it were by anticipation, discloses THE MAIN OBJECT OF THE EPISTLE: to show, namely, that in Christ OUR GOD HAS COME AND SAVED US (Isa. xxxv. 4. Tit. iii. 4, 5).
3. Here, accordingly, it is summarily stated that in Christ—declared both in His Human, and in His Divine Nature to be God's beloved Son (Matt. iii. 17. xvii. 5)—(1) a similitude has been seen of that God who is Invisible: for (2) there was an essential SON OF GOD before any act of God's creation: and (3) *in Him* as the well-head, and the channel alike of emanation from and of return to the Fountain of all being, *were all things created that are in the Heavens and that are upon the Earth, things visible and things invisible*: and so (4) *He is before all in existence, and the entire Universe is centered in Him*: nay more, to set forth the *pre-eminence in all points* of the Pattern Man, the Apostle adds: (5) *as God's First-Born* (Psa. lxxxix. 27. Rev. i. 5), in that glory of the New Covenant Father in which *He only* has yet attained unto the Resurrection from the Dead (Rom. i. 4. vi. 4. Phil. iii. 11), *He is the Head and Fountain of Life in His* (real, but unseen and spiritual) *Body* THE CHURCH: because (6) *in Him*, the Son of Man who lifted up on the Cross hath *made peace by His blood*, the very and Eternal God (Exod. iii. 14. John iii. 13. viii. 28, 58) hath fixed both His Presence-chamber, and for the whole Body of His Redeemed, *whether upon the Earth or passed into the Heavens*, the one sufficient means of their once-for-all effected Reconciliation unto Himself: ch. i. 14—20.
4. From this digression to that which then filled his mind

even to overflowing—the all-sufficiency of **THE CHRIST, THE SON OF GOD** for Salvation—the Apostle returns now to speak of the faithful Brethren in Colossæ, as having both, (when in their own hearts and lives they were of the number of His enemies) been once for all reconciled unto God by the death of His Son; and further, as in a state now of Salvation, through His ever-living to present them as *holy and without blame or accusation* before God, in that One Body of the Redeeming Man in which *all* His members are regarded as having died with Him, and in which they are pledged to regard themselves as still *dead unto Sin*, and *alive only unto God*; ch. i. 21—23 (Rom. v. 10. vi. 11).

5. Under this view of the entire **CHURCH**, and of his ministering to it—as that apparently dying, and yet ever-living Body in which **THE LIFE OF JESUS** (the New Man) is still manifested in flesh and blood (2 Cor. iv. 10, 11. Heb. ii. 9—15)—*the Apostle*, in the midst of sufferings, *can rejoice in so filling up the counterpart in his flesh of what were the afflictions of THE CHRIST* in His (John xv. 18—20. Heb. v. 7—9. 1 Pet. iii. 17, 18. iv. 1. v. 9, 10): for this is the very gift which he has received of God, as an upper and confidential servant in the Household of His Saints, *to bring out the full purpose and effect of the Incarnation of THE WORD OF GOD*: that **MYSTERY**—kept back from the Patriarchal and Mosaic Dispensations, and from all the generations that lived and died under them (Heb. xi. 13, 39, 40)—which now that it has been revealed to the Church as **IMMANUEL, GOD WITH US** (Isa. vii. 14. Rom. iii. 25, 26. 2 Cor. v. 19), will not have been manifested in all *the riches of its glory*, until (not in one privileged people only, but) in all the nations of the earth it shall have been manifested as **CHRIST IN US, THE HOPE OF GLORY**: ch. i. 24—27.

6. This, then, is **THE MYSTERY OF THE CHRIST** (Eph. iii. 4, 6)—proclaiming which the first Evangelizers of the Heathen world are aiming, by *warning every man and teaching every man in all wisdom, to exhibit in every man a*

perfect specimen of THE CHURCHMAN—OF MAN of GOD: 1 Cor. i. 30. 1 Tim. vi. 11. 2 Tim. iii. 17—*in Christ Jesus*. This, and (so anxious is he that all should feel, as he feels, how great is the inward efficacy of God's grace) nothing short of this, is the object of St. Paul's more abundant labours: ch. i. 28, 29 (1 Cor. xv. 10. 2 Cor. xi. 23).

- III. 1. And now the Apostle approaches that subject which he had so much at heart: now, not for those only for whose more immediate benefit the Epistle was written, but *for all who* (like them) *have not seen his face in the flesh*—yet with whom his spirit rejoices in one common Order, established in the Church on one common basis of Faith in Christ—he declares how great is his anxiety, that their hearts should be so established in that rich store of spiritual understanding which the Gospel has made known to them, that *knit together in love* for Him who hath so loved them, they shall let no other doctrine however plausible beguile them from it; but aim rather to know yet more and more of that Mystery, GOD OUR COVENANT FATHER, which is but another name for THE MYSTERY OF THE CHRIST—that only *Son of God by Nature*, who hath been His outward expression to the world (John i. 18. xiv. 9. Heb. i. 3)—in whom is that Well of Life in the soul, whence flow whatever *treasures of wisdom and knowledge* have at any time been the Light of Men: ch. ii. 1—5. (Psa. xxxvi. 9. John i. 4. viii. 12).
2. Let all Christians, then, who in JESUS (the Saviour of His People from their sins; Matt. i. 21) have had revealed to their faith both THE CHRIST, that from the beginning was the hope of God's natural creation (Luke ii. 26, 38. xxiv. 21, 26. John iv. 25, 42. vii. 26, 27, 31, 41, 42. xi. 27. Acts viii. 37. Rom. viii. 19—21. Eph. i. 12), and THE LORD who, to them that have received of the first fruits of His Spirit, is yet to be revealed from Heaven in that New Creation of men, who then both in body and soul shall be like Him, THE LAST

ADAM, and shall see Him as He is (Rom. viii. 23, 24. 1 Cor. xv. 44—49. 1 Thess. i. 10. 2 Thess. i. 7, 10. 1 John iii. 2)—let them *walk in Him, rooted and ever more and more built up in Him, so gaining additional confirmation in the Faith* which they have embraced, and *thankfully making progress* in that system of Doctrine which has been delivered unto them: ch. ii. 6, 7.

3. More particularly, let them see that they be not carried away by any delusive system under the guise of Philosophy, which at best (being of human tradition) can rise no higher than the elementary teaching of the World, as it was before the coming of Christ; and so must fall immeasurably short of that Perfection which dwelleth in the glorified body of the GOD-MAN, and from it is infused as spiritual food and sustenance into the living members of His Body Mystical: ch. ii. 8—10.
4. For in CHRIST, the Head and Fountain of all rule and authority [such as was committed unto the Patriarchs, unto Moses, and unto the Jews under their Theocracy], His members enjoy the very substance of those spiritual blessings, of which even the Law given under the attestation of angels contained only the shadow. *In Him*, for example, *they virtually have been circumcised—with a circumcision not made with hands*, but with “the true circumcision of the Spirit”—*in the putting-off the entire body of the sins of the flesh*, which is the Circumcision appointed for all who are in CHRIST: BURIED WITH HIM as they are IN BAPTISM, that prescribed representation of His Death, WHEREIN THROUGH THE FAITH THAT THUS MINISTERS TO THE INTERNAL AGENCY OF THAT GOD WHO RAISED HIM FROM THE DEAD, THEY ARE MADE PARTAKERS ALSO IN HIS RISING (Rom. vi. 5)—that is, in the entire discharge from *the law of Sin, and of Sin’s stern apparitor Death*, which His release from the prison-house of the Grave declared that He had procured for His Church (Matt. xvi. 18. Rom. iv. 25. viii. 2)—ch. ii. 11, 12.
5. It is thus that, when spiritually *dead* in their transgres-

sions, or at least in the uncleanness of the Old Man within them, the spiritual gift of God comes upon all men; declaring them *free to live* before Him in Christ Jesus (Rom. v. 17, 18). For God, who in strict tenor of Law must needs have been against us—that reconciled “God in Christ” would have the whole world to be at peace with Him: yea, that positive crimination of ourselves with which Conscience (inwardly *consenting unto Law*, under every known form, *that it is good*) had furnished Him as our Adversary, He hath cancelled, and put an end to its being an obstruction interposed between us and our God, by nailing it to His Cross: thus, out of that weakness in the flesh in which He was crucified for us (2 Cor. xiii. 4), and wherein lay our admitted insolvency as God’s debtors, finding a way for Mercy to lift up its head against Judgment—a way for the Redeemed Man in Him to triumph over all the power of the Enemy; to despoil Death of its sting, Sin of its strength and vantage-ground, the Grave of its partial and not final victory (Luke x. 18, 19. 1 Cor. xv. 55—57)—ch. ii. 13—15.

6. Let no one presume, then, to test the members of CHRIST by what they eat, or by what they drink, or on the score of Festival, or New Moon or Sabbath: for all these—the Apostle says to Judaizing Christians in every age—were but the shadow of what that Body should be, in which their true and spiritual meaning was to be revealed. More particularly, let no man whose office it is to proclaim what are the conditions of the Christian Race (1 Cor. ix. 27) act unfairly by those who “seek the law at his mouth,” because of the pleasure which his own mind may lead him to take in afflicting his spirit; or again, as in Angel-worship—that rank offset of Heathen *Dæmonolatry*—through indulging in unhallowed speculations, suggested by an adventurous, proud, and self-willed spirit, which proclaims him to have no hold upon that mystical Head, to whom the whole Body of the Church looks as the One Author and Finisher of its organized life in God: ch. ii. 16—19.

7. Members of CHRIST by a new and living way which He first opened for us, by cancelling on the Cross that collective *Body of the sins of the flesh* which as a veil (now for ever rent: Isa. xxxv. 7. Heb. x. 20) had shut out all nations, yea even the Holy Place of the one "nation of Priests unto God," from the spiritual presence of Jehovah—what need have we that are "Israelites indeed" to be told in precise terms, to "meddle not, taste not, touch not" meats which, with the belly from which they pass away and are no more thought of, God will one day destroy (1 Cor. vi. 13). Precepts of this sort there have been, not in the Mosaic Ritual only, but in merely human systems of Doctrine and Discipline—and they were well, in the spiritual infancy of the World: but how are they to be regarded by the New Man whom God hath created in Christ Jesus? THEY ARE THINGS WHICH CONTAIN SOME SHOW OF WISDOM, as seen in *fondness for outward observances, and in a down-cast spirit, and in harsh treatment of the body*: THEY ARE NOT THINGS TO BE MADE OF ANY GREAT ACCOUNT, AS OPPOSED TO INDULGENCE OF THE FLESH: ch. ii. 20—23.

IV. PRACTICAL APPLICATION of what has been thus far advanced: and, FIRST; General Exhortations to all who are members of CHRIST

1. to realise, in an habitually spiritual frame of mind, that present grace of being partakers in Christ's Resurrection which shall both proclaim them now to be "not of this world, even as He is not of this world;" and through which, when the Head and Fountain of their life in God shall be revealed, they also, who here are "the hidden men of the heart" only, shall then be revealed with Him in glory: ch. iii. 1—4.
2. by their deadness to all those vices which form *the body of the sins of the flesh*, to realise that *putting-off* before God *of the Old Man with his deeds*, and by living and moving in that robe of Gospel righteousness of which Charity is the completing girdle, to realise that

putting-on before God *of the New* ; whereby, from having once been subject to that wrath which still must fall on the children of disobedience, they have been by God's free choice called to the knowledge of His grace, by faith consecrated to Him in Holy Baptism, and by the gift of "the Spirit of His Son in their hearts" assured that He now regards them as Covenant children of His Love: ch. iii. 5—14.

3. to let this their peace with God (Rom. v. 1), to which they have so been called as to form One Body in Christ (Rom. xii. 5), have its rightful ascendancy in their hearts—and to show themselves thankful for it: ch. iii. 15.
4. to let *the Doctrine of THE CHRIST*, the Incarnate and now In-dwelling God, be as a living fountain of grace in their hearts, replete with all wisdom out of the abundance of which their lips shall overflow with words of spiritual instruction and admonition ; yea, by bearing in mind always that in them, as His members, Jesus their Lord is speaking and acting, to make their whole lives in Him their thank-offering to "His Father and *their* Father, His God and *their* God:" ch. iii. 16, 17.

SECONDLY ; Special Exhortations

1. to the relative duties of Christians : of Wives ; of Husbands ; of Children ; of Parents ; of Servants ; of Masters : ch. iii. 18—iv. 1.
2. to perseverance in Prayer and Thanksgiving—with especial prayer for Missionaries to the Heathen world : that God would open to them a door of entrance for His WORD, and through them make known abroad that MYSTERY OF THE CHRIST, for which they are His willing prisoners (Eph. iii. 1) : ch. iv. 2—4.
3. to walk in wisdom towards those unconverted persons who come within the sphere of their Christian influence, eager to improve every opportunity of winning souls, and prepared "in meekness to answer every one that asketh a reason of the Hope that is in them:" ch. iv. 5, 6.

- V. CONCLUSION: 1. The Apostle's commendation of Tychicus and Onesimus, the bearers of this Epistle and that which he intended to be read in close connexion with it, the Epistle to the Ephesians—which would be forwarded to the Colossians from Laodicea, as they too are directed to forward this supplementary Letter to the Church of the Laodiceans: ch. iv. 7—9, 16.
2. Salutations: incidental mention of the pastoral fidelity and zeal of Epaphras: ch. iv. 10—15.
3. What THE CHURCH is, as the channel of God's grace in CHRIST, may be seen on the one hand (Matt. xviii. 19) in the house of a Nymphas; on the other hand (*Ibid.* 18), in those more comprehensive gatherings of the One Christian Family around one central altar, which while the entire CONGREGATION establishes and supports; and sets forth from among them as well the prayerful Epaphras, whose zeal is not for one Church more than for all the Churches on behalf of which he is Christ's accredited Minister, as the more restricted and subordinate Pastor and Teacher, Archippus; Apostolic sanction and example authorises those unto whom, in every such CONGREGATION, public authority has been given to consecrate such as (with this or with that "difference of administration," 1 Cor. xii. 5) shall be Christ's ministers and dispensers to it of God's manifold grace, to say to every person so SENT OF THE CHURCHES—descending from the Apostles even unto the end of Time—"Take heed to the ministry which THOU HAST RECEIVED IN THE LORD, that thou fulfil it:" ch. iv. 17.
4. The Apostle's autograph salutation, and token of the authenticity of his Epistles. His desire to be specially remembered in their prayers. His parting benediction: ch. iv. 18.

APPENDIX.

Note (D).

Every Schoolboy knows that from the 3rd pers. sing. of the Perf. Pass. of Greek Verbs is formed the Aor. I. Pass., and from this the Fut. I. Pass.: e. g. κατακρίνω—κέκριται—ἐκρίθη—κριθήσεται: σώζω—σέσωσται—ἑσώθη—σωθήσεται: δικαίωω—δεδικαίωται—ἐδικαιώθη—δικαιωθήσεται: but it is not perhaps every practised Scholar that has made use of the key which he has here, to unlock a secret drawer, as it were, in that ancient Cabinet—the Greek Text of Scripture—to which, as the ark of His New Covenant, it has pleased God to commit the custody of the yet *untold riches of His CHRIST*.

Let, then, the classical reader of the Apostolical Epistles—for to him only are these observations addressed—bethink himself of those by-gone days when once and again was it impressed upon him, that ἵστημι, ἵστην, *I place, I was placing*, must not be confounded with ἕστημι, ἕστην, *I stand, I was standing*; nor ἔστησα, *I placed or have placed another*, with ἕστην or ἕστηκα (ἐμμενόν), *I placed or have just placed myself, and am now in this or that position to stand*. And why? Use having established this *reflexive* sense of the Aor. II. Perf. and Pluperf. of ἵστημι—"Usus, quem penes arbitrium est et jus et norma loquendi"—the next step was from ἕστη and ἕστηκ-, as new roots, to form two new Presents, ἕστημι, *I stand* (whence ἕστην, ἕσταθι, ἐσταίνην, ἕστω, ἐσάναι), and ἐστήκω, *I am set*: the last with Future ἐστήξω (as ἤξω from the analogous Present ἤκω, *I am come*) and virtual Imperfect εἰστήκειν—just as εἶμι (from ἴω) has for its Imperfect ἦεν or ἦια: from which augmented form of the Aorist εἶα it may be perhaps an admissible conjecture, that εἶμι, *I am off*,

I am prepared and now about to go, is itself a new Present, compounded of εἶα (now a mere Interjection, *on! up! away!*) as its root, and the Pronominal and personal terminations -μι, σι, τι: otherwise expressed (as from roots ἦκ-, ἔστηκ-,) by -ω, εις, εἰ.

Now, what is easily seen in these familiar instances, *that* the Grecian mind—which saw the end in the means, as in ἐπίσταμαι, *I set myself to a thing, I know it*; and which loved to contemplate *things present* and in *esse* as τὰ ἐκάρχοντα, i. e. as so many new points of departure, so many undeveloped seeds of existence or of action in *posse*—had ever present to it in that new series of Tenses derived from the Perf. Pass. of the Greek Verb, which to our duller apprehension convey but a general and ill-defined notion of Past or of Future time. Let this, then, be laid down as a principle of interpretation—that in the strict use of the Fut. I. Pass. we are to see *continued existence in some position or state, into which* the subject of the verb *has been brought* by the completed action expressed by the 3rd pers. sing. Perf. Pass., and *in which* the 3rd sing. Aor. I. Pass. simply proclaims the subject at any time *to be*—and what shall we have gained as students of the Greek text of the New Testament? One or two examples will furnish the best answer.

1. That apparently “hard saying” of the Ministry of Reconciliation, which (as it stands now in our English Bible) who can hear read without shuddering?—ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται: Mark xvi. 16—will be found, when interpreted on the above principle, to assert no more than this: “He who, on having the terms of the Gospel Covenant proposed to his acceptance, shall have faith in God (that He is both able and willing to save all that truly turn to Him), and in that faith shall submit his body to be baptized, *he shall* be held to ^a *have been saved* in Christ (Tit. iii. 4, 5); and so, in the sight of God our Saviour, his soul also shall be as though it had been sprinkled with the blood of Jesus (Heb. x. 22. xii. 24. 1 Pet. i. 2), and the New Covenant relation into which (as by a new birth) he is thereby brought, in respect of the God and Father of the Lord Jesus Christ, shall be the relation of a Son”—erring indeed, but not therefore excluded from the grace of Repentance and return from the error of his ways; nay rather, as prompted by the Spirit of the Son within

^a Compare Matt. xvi. 19, ἔσται δεδεμένον, *shall be upon earth a thing bound in Heaven*: and so Matt. xviii. 18.

him, so warranted by this earnest of his acceptance with the Father, and abundantly encouraged (wasteful as he may have been of the means, which once that Father's love had freely bestowed upon him) to cry out in lowly penitence: *Father, I have sinned, and am no more worthy to be called Thy son: yet make me, Lord, I beseech Thee, as one of Thy hired servants*—"On the other hand, he who in an evil heart of unbelief rejects the gracious offer of Salvation through Christ, *he shall* be held to *have been condemned* in Adam (Rom. v. 12, 15—19. 1 Cor. xv. 22); and because not saved through Christ, because *he hath not* neither *believeth in* the Son, nor in the express testimony concerning Him which God hath given, *he shall not see Life; but the wrath of God*—subject to which he was born (Eph. ii. 3) as a child of Adam, and from which only as a child of God's grace in Christ may any one be delivered—*the wrath of God abideth on him*:" John iii. 36. 1 John v. 10, 12.

2. What made the lowly Publican more truly a son of Abraham, and heir of that acceptance with God which Abraham had yet being uncircumcised, than was the self-righteous Pharisee who despised him (Luke xviii. 9—14)? His seeking God, and his praying to God in penitence and in faith. And wherein did his *faith* disclose itself? Not simply in his belief that God's ears were ever open to the prayers which His servants should make "towards the place of which He had said, MY NAME SHALL BE THERE"—he might *thus* have "gone with the multitude to the House of God, among others that kept holy-day"—but in his believing further that *what God had said, I AM MERCIFUL: I WILL NOT KEEP MINE ANGER FOR EVER: ONLY ACKNOWLEDGE THINE INIQUITY* (Jer. iii. 12. xxxi. 34. Heb. viii. 12), *that God would also do* for one that confessed himself to be a sinner. Ἰλάσθητί μοι τῷ ἁμαρτωλῷ, "At my instance and for my behoof (μοι), be Thou that reconciled God which Thou hast promised to be to the Sinner"—such was the accepted Publican's prayer. And can we now wonder, that of every such worshipper of God in spirit and in truth it is written: ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται, *he shall* be of that Brotherhood who in CHRIST shall hereafter be found to *have been exalted* (Eph. i. 3, 20. ii. 6. James i. 9)? whilst every one that exalteth himself, and seeketh not *that* honour which cometh from God only, shall either find grace in Time to rejoice that there is a way wherein the carnal mind *shall* be found to *have been brought low*, "even as a child that is weaned from his mother;" or in "everlasting destruction from the presence of the Lord" shall lament that the Kingdom of God hath been taken from all such as

trust in themselves that they are righteous, and given to a People that bring forth the appropriate fruits thereof.

3. Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts ii. 40: *Submit yourselves to be saved from among this perverse generation* upon whose self-devoted heads so much precious bloodshed is to be visited (Matt. xxvii. 25. Luke xi. 49—51. Acts v. 28. 1 Thess. ii. 16)—such was St. Peter's earnest exhortation to his misguided countrymen, from among whom God by *his* mouth was "adding daily to THE CHURCH such as (if their own unsubdued wills obstructed not His gracious purpose towards them) should find therein the fore-ordered way and means of their salvation"—even "as sheep going in and out, and finding pasture:" John x. 9. Acts ii. 47. 2 Pet. i. 3, 4. And *how* they should submit themselves to "the good pleasure of His will" concerning them, the Apostle had just before declared: Μετανοήσατε καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος, "Declare yourselves to *have repented* of your former misdoings, and in token at once of your humble desire to have God's forgiveness of your past sins, and your full purpose henceforth to commit your souls unto Him in well-doing, *let each of you have been baptized*—then, together with the outward washing of the Water set apart for this good office, ye shall receive the cleansing (and thenceforth, if ye quench it not, indwelling and invigorating) gift of the Holy Spirit."

To the same effect it is that he elsewhere tells them, what (as grown men, to whom He hath given the faculty of observation and reflection) must be the prevenient state of their own hearts and minds before God, *in order to realise to themselves* that blessed state of "a People prepared for the Lord," whose sins—if they will be taught of that Great Prophet whom, for the very purpose of so blessing them, God hath raised up even as one of their own flesh and blood—*have been and are so blotted out* from the book of His remembrance, that God in Christ will now no longer *impute the guilt* of renounced and forsaken, or (at the very least) resisted and repudiated Sin. Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, "ΟΠΩΣ ἂΝ ἘΛΘΩΣΙ καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου ΚΑΙ ἈΠΟΣΤΕΙΛΗ ΤΟΝ ΠΡΟΚΕΚΗΡΥΓΜΕΝΟΝ ὙΜΙΝ, Ἰησοῦν Χριστόν, ὃν δεῖ οὐρανὸν μὲν δέξασθαι κ.τ.λ.: "Let it be seen before God that ye *have renounced your former selves, and turned to Him to be healed of your spiritual malady*, THAT so the long looked-for Times of Refreshing from the

Presence of the Lord MAY HAVE COME (i. e. may now be realized) UPON YOU IN THE DIVINE MISSION OF HIM WHOSE ADVENT FROM OF OLD HATH BEEN PROCLAIMED TO YOU, even Jesus Christ, whom it is in the order of God's eternal *πρόθεσις* (Rom. iii. 25. viii. 28. ix. 11. Eph. i. 9, 11) for Heaven to have received, as it has, until
 • &c. &c.:" Acts iii. 18—26.

4. Enough, it is hoped, has now been said to illustrate the importance of our principle—and not to recount here in how many instances reference has been made to it in the preceding pages, we will notice only, as the key to them all, that Doctrine of the Incarnation: *ὡςπερ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται*: "even as, in the natural state that now is (ibid. 46), it is in THE ADAM (i. e. as partakers of One corrupted, condemned, and debased Humanity) that all pay the debt of Nature; so, in the spiritual state that shall be after death, it is in THE CHRIST (i. e. as partakers of One Redeemed, Regenerated, and Glorified Humanity) that all shall be found to have been quickened with the free gift of the Spirit of Life" (1 Cor. xv. 22)—the good tidings of which great joy were virtually declared beforehand unto Abraham (that Patriarchal type of the spiritual Israel, and by anticipation of Christ's Day "the friend of God"), when God said unto him: *ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*: "in the blessing wherewith I have blessed thee all the nations of the world will one day be found to have been inclusively blessed." For, as the Apostle has shown (Gal. iii. 6—14. Rom. iv. 23—25), this blessing, as regards the nations, was to be realized in CHRIST JESUS—or as he further describes it, in terms suggested by the witness borne to it in the Prophets, we members of His Universal CHURCH were to receive "the promise of the Spirit" under a new and spiritual relation, in which God would deal with us in love as "sons unto Himself in the image of Jesus Christ;" and we, in love submitting ourselves unto "the good pleasure of His will" concerning us, should walk in the steps of him who first had his belief personally imputed to him for a righteousness that was not his; and so, as "men of faith," should be "blessed with faithful Abraham."

Accordingly, it is in this state of JUSTIFICATION BY FAITH that through our Lord Jesus Christ, the Head of His Body the CHURCH, we have now that *peace with God* (Rom. v. 1) which no mortal man hath, or can have, on the score of fulfilment of LAW, i. e. of moral and religious Duty felt and acknowledged to be binding upon the Conscience—that stern and uncompromising minister of God to us

for good ; from whose grasp, as from that of a Grecian Παιδαγωγός of old time, there is no escape but (whither it is commissioned to conduct us) unto the School of CHRIST. See Rom. iii. 20. Gal. ii. 16. iii. 24.

Hence also those apparently "hard sayings," in which the Apostle speaks of the living members of Christ in His Church, as having been made One with Him in the Baptismal representation of His Death, and so One with Him also in the grace and glory of His Resurrection and His Life ; as having had every requirement of the Law so fulfilled them, as that in "the Circumcision of Christ" (for example) they have now that spiritual Grace and Truth, of which "the Circumcision that was outward in the flesh" was but the sign and shadow ; as having, in the Kingdom of the Spirit, had "the law of *transmitted* Life in Christ Jesus" so substituted for what, in their natural state, had been "the law of *transmitted* Sin and Death," that even as in the first Adam they were all held to have sinned, and all therefore made subject unto vanity and death, so in the second Adam *they all are* in the sight of their reconciled God and Father *as though they had died, and been buried, and anon made partakers with Him in His being raised again* in newness of Life *from the Dead, and seated at His own right hand in the Kingdom of Heaven.* See Rom. v. 12, 17, 19. vi. 4—11. vii. 4, 6. viii. 2, 4, 20. Eph. i. 19, 20. ii. 5, 6. Col. ii. 10—13. iii. 1—11.

POSTSCRIPT

TO

NOTE (A), APPENDIX TO VOL. I. pp. 1—20.

The Author cannot hide from himself, and would not wish therefore to hide from his readers, that the prevailing sense of those whom he unfeignedly honours and loves, some as Brethren, others as Fathers in the Lord, is *against* his reference of the words *ἐλάβομεν χάριν καὶ ἀποστολήν* (Rom. i. 5) to that externally dead or dying, yet in truth ever-living, Body of Believers in the Lord Jesus Christ, which—in the glory of its election in the fore-knowledge of God to be a spiritually-consecrated People^a, whose hearts by faith should be sprinkled with the blood of “the Lamb slain from the foundation of the world”—the Apostle connects, retrospectively, with “those who from the first have been men of Hope in the Lord’s CHRIST^b,” and which he loves to speak of, in faith and hope and love, as *ἡμεῖς οἱ πιστεύοντες^c, οἱ ζῶντες^d, οἱ σωζόμενοι^e, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου^f*, through whose living presence before men—as collectively “the Body of Christ,” and according as each has received of this gift of THE CHRIST IN US^g, individually His “members (some of greater, some of less honour) in particular^h”—“the Life of Jesus is manifested in our mortal flesh,” no longer now as the reconciling and redeeming Presence of the Incarnate Word, but as the sanctifying and saving Presence of the God-man, Sacrament-

^a 1 Pet. i. 2.

^c Rom. iv. 24. Eph. i. 19.

^e 1 Cor. i. 18. 2 Cor. ii. 15.

^g Col. i. 27.

^b See note on Eph. i. 12.

^d 2 Cor. iv. 11. v. 15.

^f 1 Thess. iv. 15, 17.

^h 1 Cor. xii. 27.

ally (i. e. after a heavenly and spiritual manner) indwelling in "the *СНУСН*, which is His Body," even unto the end of the world.

It is, then, "with meekness and reverence"—which would amount to "fearⁱ," but that he has to do with men of candid minds, who with him will search the Scriptures, and see whether these things be so; and but that his hope^j is strong that "certain strange things," which he has been thought to bring before them, will yet be found to involve no new theory, but rather to unfold a Christian verity which hath been from the beginning of the New Creation of God in Christ Jesus—it is, he repeats, with meekness and reverence that he would invite those who are willing to be guided by the plain and *prima facie* construction of plain^k and unadorned words of Scripture, to look now *as for the first time* at the words that follow, and say whether the subjoined interpretation be not one that will commend itself to their unfettered judgment; provided always that it may

ⁱ μετὰ πρᾶτης καὶ φόβου : 1 Pet. iii. 15.

^j This hope is not a little strengthened by the appearance within the last year, and (as the fact of a 2nd edition having been called for after a very few months sufficiently proclaims) the favourable acceptance among us of Archdeacon Wilberforce's awakening inquiry into that *Doctrine of the Incarnation* which (see note on Col. iii. 16) it was St. Paul's wish that all baptized Christians should have *indwelling in them richly in all wisdom*; and which this most worthy follower of St. Paul—happily timing his work to the wants of a singularly intelligent and inquiring age—would have each member of Christ *neglect not*, but rather *stir up as the gift of God*, the very infusion of that measure of the *Holy Ghost that is in him*: because, "unless the subjective action of our thoughts be maintained by the presence of such objective realities" as this great Christian Verity sets forth, "the subjective tone which marked the great reaction of the sixteenth century, as well as the subjective revival of the last age, will gradually die out; and the real earnestness which dictated its growth, will evaporate in a system of empty phrases and party watchwords." Of such a publication—so far in advance, it is little to say of the present writer's utmost hope or possibility of being useful, but so far in advance of the Theology of the day—it would be unbecoming here to express any formal commendation. The student of the Greek text of St. Paul's Epistles will not have far to seek for "most certain warrants of Holy Scripture" on which THE INCARNATION (of that now engrafted and indwelling WORD of GOD of which we understand the Apostle to be speaking in Col. i. 25) IS SET FORTH AS in its full operation and effect THE GREAT OBJECTIVE FACT OF CHRISTIANITY: and if the present series of Annotations contribute in any degree to establish this "Doctrine of the Incarnation" as *faithful and worthy of all men to be received*, the Author most assuredly will not have lost his reward.

^k Plain we mean in the sense in which our Lord is said (John xvi. 29) to have *spoken plainly*, when He *spoke no proverb or parable*; and *unadorned*, as involving no metaphor but stating mere matters of fact.

further be shown “*not so to expound one place of Scripture, that it shall be repugnant to another*” (Art. XX.):

1 ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, 2 (Ὁ προεπηγγεῖλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις,) 3 Περὶ τοῦ Υἱοῦ αὐτοῦ (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 4 Τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, 5 (Δι’ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ· 6 Ἐν οἷς ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) 7 Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις· ΧΑΡΙΣ κ.τ.λ.:

“PAUL, a servant of Jesus Christ, called to be an Apostle, set apart unto the Gospel of God, of which He from of old gave promise by His Prophets in Holy Scriptures, concerning His Son—who hath been manifested, as born of the seed of David, in human flesh; whose distinction as Son of God in Power, manifesting Himself in the Spirit of Holiness, hath been from the Day of His Resurrection from the Dead¹—even Jesus Christ *our* Lord, through whom we

¹ We have given here what, on the fullest consideration, we believe to be a faithful version of the Apostle’s statement—which, though dealing with the great facts of the Gospel, and expressed (as we have just said) without metaphor, can in no other sense be said to have been expressed in *plain* terms. Τοῦ ὀρισθέντος *per se* would seem to mean *who was marked off* from all other men—and so an old writer quoted by Scott and Liddell, *Lex. in voc.*, has ὀρίζειν τινὰ θεόν “*to determine one to be a god, to deify*”—but, as connected with ἐξ ἀναστάσεως νεκρῶν, we understand it to convey that sense of *limitation* as to *time* in which we find it used by our Apostle in Heb. iv. 7, πάλιν τινὰ ὀρίζει ἡμέραν: comparing also Acts xiii. 33. xvii. 31. Ἐν δυνάμει—which we *had* learnt all too feebly and imperfectly to translate *by an act of super-human power*—is to be explained from Matt. xxii. 29. xxviii. 18. Mark v. 30. ix. 1. Luke iv. 14. v. 17. vi. 19. John iii. 35. v. 21, 26, 27. 2 Cor. xiii. 3, 4. Eph. i. 19. iii. 7. Phil. iii. 10. Col. i. 29. 1 Thess. ii. 13. 2 Pet. i. 3. Κατὰ σάρκα—*after, in the way of, and so as manifested in, the flesh*—may be illustrated from 2 Cor. v. 16. Heb. v. 7: and the antithetical κατὰ πνεῦμα, *manifesting Himself in Spirit* from John xiv. 21—23. 2 Tim. iv. 8.

We subjoin, from Mr. Etheridge’s Translation, the ancient Syriac version of this passage—which, not till our own sense of the Apostle’s words had been thus far taken, did we turn to as the testimony of an independent and wholly unbiassed witness, which we now adduce. “Paulos, a servant of Jeshu Meshiha, called and an Apostle, who hath been separated unto the Gospel of Aloha, which from of old He had promised by the hand of the Prophets in the holy writings concerning His Son; who was born, according to the flesh, of the seed of the House of David; and is known—*Marg. Vers.* acknowledged—(to be) the Son of Aloha by power, and by the Holy Spirit who raised Him from among the dead, Jeshu

have received grace and commission from God to establish Obedience on Belief among all nations on the faith of His Name—among whom are ye also, called (as ye have been) to be Jesus Christ's—to all the beloved of God who in Rome have been called to be His people
SENDETH APOSTOLIC GREETING."

The Apostle is here addressing an adult Church, of no little spiritual proficiency and celebrity, which he had not himself founded; neither had he, nor (it may be inferred from ver. 11) any other Apostle, hitherto visited it. He begins, accordingly, with a more than usually formal and methodical introduction of his subject; gradually descending, from the earliest written promise of the Gospel of God, to speak of that "Son of the Highest" to whom, not until after His Resurrection from the Dead in that Human Nature which He had redeemed and sanctified, was it given "to have Life in Himself," and "Power in Heaven and on Earth" which "the throne of David, His father according to the flesh," had but faintly typified—*before* he names Him as "Jesus Christ *our* Lord, through whom we have received . . . among whom are ye also." What now—if we look to the grammatical order of his words—is the antecedent noun to οἷς in ver. 6? Can it be τοῖς ἔθνεσιν, so that the Apostle tells the Roman Christians that "*they* are among the nations" of the world? or, if it be said that the Divine commission of which he spake aimed at evangelizing *them also* among *other* Gentiles, how is this to be reconciled with vv. 8, 12. xvi. 19? Must we not, then, of necessity connect ἐν οἷς ἐστε καὶ ὑμεῖς with the nominative before ἐλάβομεν? and what can this be but ἡμεῖς, naturally and obviously suggested by the emphatic ἡμῶν which has immediately preceded, and besides which no other subject can well suggest itself in this context? for that the Apostle could not intend to say of *himself* singly, ἐλάβομεν χάριν καὶ ἀποστολήν, is plain from his having already described himself as δοῦλος Ἰησ. Χρ., κλητὸς ἀπόστολος, as now he describes this branch of that "Tree of Life whose leaves should be for the healing of the Nations" as κλητοὶ Ἰησ. Χρ. οἱ ὄντες ἐν Ῥώμῃ—not to mention that, if he had made (as has been imagined) *renewed mention* of his own peculiar gift of Apostleship, he would not have failed to write: δι' οὗ καὶ, or δι' οὗ καὶ γὰρ, THN

Meshiha our Lord: by whom we have received grace and apostleship among all nations, that they should become obedient unto the faith of His Name: and you also are of them, called in Jeshu Meshiha: To all who are in Ruma, beloved of Aloha, called and saints, peace and grace be with you from Aloha our Father, and from our Lord Jeshu Meshiha."

ἀποστολὴν (or far more probably τὴν χάριν, or τὴν διακονίαν) ἔλαβον: compare, for example, Rom. xi. 13. xv. 15, 16. Eph. iii. 1, 2, 7, 8. Col. i. 23, 25; and observe that where eleven out of the original *Twelve* Apostles, who had been their Lord's own chosen companions from the beginning, are speaking beyond a doubt of this their highest and only incommunicable privilege, they describe it as τὸν κληρὸν τῆς ΔΙΑΚΟΝΙΑΣ ταύτης ΚΑΙ ΑΠΟΣΤΟΛΗΣ, ἐξ ἧς παρέβη Ἰούδας: Acts i. 25.

That, under these circumstances, it should nevertheless have been received, and seem not unlikely to be for ever believed among us, that the word ἀποστολή can only mean *Apostleship*—as stringently and exclusively interpreted, as ἐπισκοπή, *Bishopric* or the office of a *Bishop*^m, rather than (as it had been much better rendered) *spiritual charge and oversight*—and therefore, at all cost, in the above text the Apostle *must* have meant to speak more particularly of *himself*, singly or at most in common with those who were Apostles before him—shows, under the purest even and most perfect organization of the Visible Church, how great is the liability to rest too much on MEANS, and overlook THE END which gives them their real worth. “So long”—it has been well said—“as the Church is regarded as [essentially no more than] an external system, based on certain laws and administered by certain leaders, it can never fail to enlist a measure of that party-spirit which belongs to Man's nature, and thus to draw away attention from the holy purposes for which it was instituted. The Kingdom of Christ seems as though it was designed to limit the gifts of His grace, rather than to extend them. The Church assumes the austerity of a Sabine mother, rather than the affectionate loving-kindness of the daughter of Zion. The only safeguard against this danger is the *due subordination of its external framework to its internal principle*; and the constant recognition that *its life depends, not on the gifts of government, but on the gifts of grace*.”

St. Paul, accordingly—whose διακονία in the Church, as he has himself described it^o, was so to carry out the great design of the Incarnation as that He, who in the flesh which for this purpose He had sanctified, took up of our Manhood into God, should now as THE CHRIST in Spirit impart of that new nature, and as THE

^m Acts i. 20. 1 Tim. iii. 1.

ⁿ Wilberforce, *Doctrine of the Incarnation*, pp. 350, 351.

^o Col. i. 25—29.

ENGRAFTED WORD^p be the new germ of Life infused into all the members of His mystic Body—with *his* gift of Apostleship will be found to have associated the idea, far less of Apostolical and Ecclesiastical station and regimen, than of Evangelical progress, Missionary enterprise and exertion, Divine commission “to seek and to save that which was lost.” True, when needful, he *could* take what would now be called “high-Church ground.” “Am I not an Apostle? am I not free^q?”—to bind and to loose, to release or to retain sins, in the very tenor of the governing and legislating powers committed^r to those who, in the highest and most emphatic sense^s of the word, were Christ’s own Apostles in the transmission of His Holy Spirit^t; i. e. in the proclamation and first setting-up of His Mediatorial Kingdom upon the Earth. Yet, even where for the moment he takes this higher ground, he prefers rather to dwell on the lower and *à posteriori* argument. “The seal of my Apostleship—the best proof that God is with me, in this my mission to the Heathen world—is seen in what I have thus far been enabled to do for *you* in the Lord.”

With peculiar propriety, therefore, does St. Paul speak of the many constituent members of the One Body or Spouse of Christ as having through Him, and through those ministering bands whereby they are united to Him as their Head, received grace and commission to be (each of them in his measure) intent upon that work for which He hath so organized them^u—“making increase of the Body in the building up of itself in Love”—inasmuch as it was through the medium of the Visible Church or Congregation of Christians in Antioch, that he had himself received his formal consecration to that office to which the Spirit of the Lord had specially and supernaturally called him^v. In this particular, St. Paul stands on a different and (it may be) lower footing than the Twelve who had been with Jesus from the beginning, and whose distinction as “the Twelve Apostles of the Lamb^w” would seem to be unaffected by his co-ordinate and wholly independent Apostleship to the Gentiles. Regarded as “a minister of the Church^x,” he was in common with Barnabas

^p Compare Phil. ii. 16. Col. i. 25. 1 Thess. ii. 13. Jam. i. 21. 1 Pet. i. 23. 1 John i. 1, 2.

^q 1 Cor. ix. 1, 2.

^r Matt. xviii. 18. John xx. 23.

^s τῶν ὑπὲρ λίαν ἀποστόλων: 2 Cor. xi. 5.

^t τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὗς ἐξελέξατο: Acts i. 2.

^u Eph. iv. 12, 16.

^v Acts xiii. 1—3.

^w Matt. xix. 28. Rev. xxi. 14.

^x Compare 1 Cor. xii. 28. Col. i. 25. 2 Tim. i. 11.

(whom both he and St. Luke^y expressly call an "Apostle") an "ordained Evangelist at once, and Apostle (Missionary) and Teacher of Heathen nations," sent forth from the Churches (1) of Antioch, through which as by God's instrument their *χάρις καὶ ἀποστολή* had been conveyed to them; and so (2) of the Parent Church of Jerusalem, in which the three central Pillars of the Kingdom of the Spirit—thus "binding on earth" what was thenceforth to be held to have been "bound in Heaven"—*previously* to what is related in Acts xiii. 1—3^z, had given their hands in confirmation of a partnership with Paul and Barnabas, in pursuance of which these should go (Westward) to the Gentiles, whilst the Twelve should confine their mission rather to the Eastern Hemisphere, and therein chiefly to the Jews of the dispersion^a.

In the purely spiritual and evangelical sense of the word "Apostle," then, Paul and Barnabas were the first *ἀπόστολοι ἐκκλησιῶν*, and as such *δόξα Χριστοῦ*^b: and if Paul was *more* than this—even *ἀπόστολος Ἰησοῦ Χριστοῦ*, and in right of his Primacy^c peculiarly entitled to send forth his own Delegates and Representatives in Timotheus, Titus, Tychicus, and Artemas^d—it was providentially ordered thus: that forasmuch as, whom the glorified Head of the Church Himself called by special visions and revelations^e, He first grafted into the Body of His Church by Baptismal regeneration^f, and afterwards set apart by the hands of His ministering servants as *κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν*, the whole Christian world might conclude that, conversely, whom the Representative CHRIST^g—i. e. the New and Spiritual Creation, or "Church of the living God"—in each nation, by solemn laying-on of hands and fasting and prayer, sets apart and sends into the Lord's vineyard, then the Lord of the Harvest Himself sends forth as *His* labourers, and in His good Spirit "is with them always unto the end of the world."

FUERUNT, O ECCLESIA, APOSTOLI PATRES TUI; QUIA IPSI TE GENUERUNT. NUNC AUTEM, QUIA ILLI RECESSERUNT A MUNDO, HABES PRO HIS EPISCOPOS FILIOS QUI A TE CREATI SUNT—such is Firmilian's, and: PRO APOSTOLIS NATI SUNT FILII TIBI, CON-

^y Acts xiv. 4, 14. 1 Cor. ix. 5, 6. Gal. ii. 9.

^z See note on Gal. ii. 1, 2.

^a Compare Matt. x. 23. Jam. i. 1. 1 Pet. i. 1.

^b 2 Cor. viii. 23.

^c Rom. xi. 13. 1 Cor. xv. 10. Gal. ii. 8. Eph. iii. 1, 2, 8.

^d 1 Tim. i. 3. 2 Tim. iv. 9, 11, 12. Tit. i. 5. iii. 12.

^e 2 Cor. xii. 1, 7.

^f Acts xxii. 16.

^g 1 Cor. xii. 12, 27. Gal. iii. 16.

STITUTI SUNT EPISCOPI, such is Augustine's exposition of Psalm xlv. 14^h. And if, in the Gospel light which these ancient Fathers have thus thrown upon it, we would trace out the fulfilment of that "dark saying of old;" the following may be received as a Scriptural, at once, and early Church view of the gradual development of EPISCOPACY: that goodly cedar, as it were of Lebanon, to whose stately and imposing presence—now that "the hills are covered with the shadow of it;" now that "she has sent out her boughs unto the sea, and her branches unto the river"—it is surely no disparagement to say, that the right hand which planted it, did also in His providence "*prepare its way before it*;" and so, not until it had "taken deep root," did it spring up and bear fruit so abundantly, as eventually to have "filled" every Christian land¹.

Seeing that St. Paul had not made the local oversight of one chief Pastor any part of that system of Church government by Elders (it might seem from 1 Tim. v. 17, both *lay* and clerical, *Rulers* and Teachers), which he introduced or sanctioned in every Church established in communion with him as Christ's Apostle to the Gentiles; but on the contrary, in taking (as he believed) his *final* leave of the Church of Ephesus, solemnly commended it "to God and to the word of His grace" as able, under those Elders whom the Holy Ghost had made its overseers, to build it up as a true branch of Christ's Holy Catholic Church: Seeing that he lived notwithstanding to witness the growth in Ephesus of those tares, of which he had fore-warned them¹; and then, as moved by the Spirit to provide for this emergency—worse it must have been than at Corinth, where there were αἵρεσις, *Parties*, and σχίσματα, *Divisions*, which yet did not call from him even a temporary ἑπισκοπος—on a later Apostolic circuit than is recorded in the Book of Acts, did first leave Timothy²—then, when he had recalled *him*, send Tychicus³—to be what he could not himself be, their resident chief Pastor and "Bishop by restraint:" we conclude that local and Diocesan Episcopacy appertains rather to the *perfection*^m than the *essence* of a Christian

^h See Bingham's *Antiquities*, ed. 1843, vol. i. p. 68.

¹ See Psalm lxxx. 9—11.

^j Acts xx. 29, 30.

^k 1 Tim. i. 3.

^l 2 Tim. iv. 9, 12.

^m "As Bp. Hall well expresses it (and with him agree all our best Divines from the Reformation), the Church of England regards Episcopacy as *not essential to the being*, though it is *essential to the well-being, of a Church*. For in Art. XIX. she defines a Church, in its *essential* properties, to be 'a congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly ministered.' " Bp. of Calcutta on *Colossians*, 2nd ed. p. 19.

CONGREGATION, and dates properly from the close of the First Century after Christ; during which the Ecclesiastical pyramid (so to call it) gradually rose upon the sure foundation laid by the Holy Apostles and Prophets of the New Dispensation, until finally—on the suggestion doubtless of the Spirit of God, so largely poured out on that first age of THE CHURCH; after Apostolic precedent, as seen in the delegation of the joint supremacy of the Twelve Apostles of the Circumcision to James the Just at Jerusalem, and of the sole supremacy of the one great Apostle of the Gentiles to Timotheus in Ephesus, and to Titus in Crete; and under the immediate sanction and benediction of that one surviving “Disciple whom Jesus loved”—it received that crowning point of its outward organization, that highest visible centre of its unity before God, and faint reflection of that ineffable Onenessⁿ which it would embody before men, its mitred EPISCOPATE—higher than which it was not for man, otherwise than as THE MAN OF SIN, to exalt himself in the Temple of God^o—and thus, as the Scripture had said, from the very time when her first Fathers and Founders were all withdrawn from her, the Church has “had children whom (as her *Prælati*) in their stead she has made Princes in all lands.”

By thus interposing THE CHURCH between its nursing Fathers, those men of Christ and of God^p who were its Sponsors on the day when it was once for all “baptized with the Holy Ghost and with power,” and who as its Guardians and Governors watched over its early growth in wisdom and in stature, and were not all removed from it until among the children whom God had given it^q there were now those Elder Brethren in the Lord, who should take charge of the Household, and be able to give them their meat in due season^r—by interposing the adult Church or Spouse of Christ between these Fathers, and those Episcopal (i. e. superintending and managing) Sons who, acting on her behalf^s and being the accredited organs of her Divine χάρις καὶ ἀποστολή, should be as Fathers to her younger children, in the place at once of Christ’s Apostles and of Christ Himself and of God, we do most effectually distinguish between THE APOSTOLICAL SUCCESSION OF THE CHURCH, or always surviving Body of Christ’s faithful people, both lay and clerical—which the writer of these pages has ventured to term “a great FACT of Chris-

ⁿ See John xvii. 21—23.

^p John xvii. 6—19.

^r See Luke xii. 41, 42.

^o 2 Thess. ii. 3, 4.

^q Heb. ii. 12, 13.

^s See notes on Col. i. 7. iv. 12.

tionity," and which he believes to be asserted as such in Rom. i. 5"—and that perverted assertion of this fact, wherewith Romanists and the Romanizing part of our modern Episcopalians would modify and restrict it to an unbroken succession of ordaining Bishops, deduced (as is alleged without proof) from the very hands of the Apostles. On Scriptural warrant, in short, we proclaim ourselves, as there is Truth in that conclusion which St. Paul has drawn for us, to be "no Bondwoman's children, but children of a free mother"—even that Holy Catholic Church, in which through Jesus Christ we have received that grace whereby, "with all who in every place call upon that saving Name of our Lord Jesus Christ, both Jews and Gentiles," we stand now to "God our Father" in the New Covenant relation of His Sons; and more than this, in which (as in a body, with organized life and action given it for this purpose) we have received His Divine commission to call forth the obedience of believing and loving and self-surrendering hearts among *all* nations, in the faith of His Name.

That they were "Abraham's seed and never in bondage to any man" was from of old time the boast of God's ancient people, our sister Hebrews in the flesh. But His that would have redeemed them, had freed them in that their day what things did really make for their peace, He warned them of a bondage which they made but little account of—their bodily bondage, as the born slaves of Sin. "And ye were," we know, "then no right of abode, no home it is as you who would never be born." Not unless the free Spirit of the Son (whoever should have enlarged their hearts, should they be ever enlarged?" And so St. Paul also warns the Judaizing Christians of his day, that in Abraham's household—that earlier and patriarchal type of God's visible Church—there was one who "outwardly" only, and "in the flesh," was Abraham's son; and when he came to "the days ensuing" of later years, when like the bigoted and blood-thirsty Jews, like St. Paul himself in his days of spiritual ignorance and blindness, he determined, decided, and persecuted

"to reach the Crosses of a Church that for the present time;"

and so, "to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

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"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

"to reach the Crosses of a Church that for the present time;"

the New and Spiritual Man, the "child of promise," the "begotten not of flesh and blood" but after a spiritual and heavenly manner the "born of God;" then what saith the Scripture, to which the Apostle sends them, and bids them take warning from it? "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman^x." Now these things, as they happened in the Patriarchal and in the Jewish "Church of the living God," may serve *us* for examples: they are recorded on the page of Scripture for *our* admonition, on whom in Christian times the consummation and perfection of that Church has come. Let those, then, who proclaim the existence of an "Apostolical seed" among us, which yet through default of ordaining Bishops (for these only can transmit what to them only has been transmitted) is liable (say they) to be lost and become extinct! let them see to it that there be no root of bitterness lurking in them, no revival under another form of that unspiritual and harsh and unlovely "zeal of God^y" which, enslaved to hallowed *persons* and *things* "not for their own righteousness" accepted with Him, aspired to nothing higher and holier than being the narrow-minded children of the Jerusalem that then was; and so fell far short of "the Promise" made unto the free, the heaven-born CHURCH (*beginning*, not ending, on any temporal Zion), *which*, saith the far-seeing Apostle, *is the Mother of us all^z*.

"Bishops ordaining as *the organs of the Church* constitute, as I believe, a Church government most true in theory and most excellent in practice. Bishops ordaining *in right of their Apostolical descent*, without reference to the authority of the Church, constitute a lame and inconsistent Popery, false in theory, and in practice inefficient^a." In these words there yet lives (that by help of his own pen we may describe him) "a spirit rising above the influence of its age, and a pure love of excellence combined with a clear and manly understanding^b," which, when in its generation it had served the good purpose of God, was taken from the earth—prematurely, as men speak of maturity—yet not till, in fields already whitening for the harvest which (we predict) will follow, he had so laboured as that men of succeeding (it *may* be, of yet distant) generations shall *enter* with advantage *into his pious labours^c*. For what was

^x Gal. iv. 30.

^y Rom. x. 2.

^z Gal. iv. 25, 26.

^a Arnold's *Fragment on the Church*, Appendix II. p. 215.

^b *Ibid.* Append. I. p. 141.

^c See John iv. 35—38.

"that great work," which "that he might be permitted to take part in," was the one unfulfilled prayer of the mortal life of THOMAS ARNOLD^d—what but that work of ministering unto the praise of the glory of God's acceptance of us as (in CHRIST) His Beloved^e, for which as many as have been "born again," of an imperishable seed conveyed through the engrafted WORD OF GOD^f, have had a Body also prepared for them^g in which, "because He lives, they live also" and are "abiding unto the end of^h the world;" yea and have arms entrusted to them, as Christ's faithful soldiers and servants, which not the assurance only of His Apostleⁱ, but the continuous experience of His Church declares to be such as it hath pleased God should be mighty for the pulling-down of Man's strongholds—Man's many devices for exalting himself, to the disparagement and neglect of that knowledge which God would give him—and for the exalting of the Lord alone in that day, when every thought of His Redeemed ones shall have been won from Self, and brought in as willing captives to "the obedience of THE CHRIST."

A local Church—or "congregation of faithful men in the which the pure word of God is preached, and the Sacraments (in all that is essential to them as such) are duly administered according to Christ's ordinance"—from having been simply *existing* within the limits of any kingdom of this world, become now so *established* and so incorporated with the social and political life of the nation, as that every citizen thereof shall feel that he is a *Christian* citizen, bound "in his vocation and ministry" to serve God, and "now no more an alien from the Polity of Israel and (as such) a stranger to the Covenants of Promise," but, as having in right of his New Birth a direct and personal interest therein, "a fellow-citizen with the saints and of the household of God"—this was Dr. Arnold's ideal of "the spirit of the CHURCH (in the high and spiritual sense of the term) transfused into a more perfect body, than (in such case as we have supposed) had been its former *external* organization^j;" this his notion of that "perfection" of a Christian CONGREGATION, for which St. Paul laboured—in his anxiety that ALL should feel as *he* felt,

^d See *Life and Correspondence*, vol. i. pp. 216—226. ii. p. 330.

^e Compare Eph. i. 6, 12. iv. 11, 12.

^f Compare Jam. i. 21. 1 Pet. i. 23, with note on Col. i. 25.

^g Rom. xii. 5. 1 Cor. xii. 12, 27.

^h εἰς τὸν αἰῶνα, 1 Pet. i. 23. John xiv. 16. Matt. xxviii. 20.

ⁱ 2 Cor. x. 4, 5: compare Isa. ii. 11, 17.

^j Append. I. to *Fragment*, &c. p. 177.

the mighty working of the Indwelling God within him^k—*toward* which he encouraged his converts, after his example, to be still pressing onward; not doubting that if, in what state they had attained to, they were found “walking by the same rule, and minding the same thing,” God would reveal to them even *his* “full assurance of understanding,” so that the Doctrine of the Incarnation (ὁ λόγος τοῦ Χριστοῦ) should be to them not *objectively* a creed, a matter of historical knowledge and belief only; but *subjective*, even “*dwelling in them* richly in all wisdom^l”—and *in* which, as the result of “warning every man and teaching every man in all wisdom,” he proposed to himself nothing less than this, that in his own person every man so warned and so instructed should exhibit a perfect specimen of the CHURCH-MAN^m in Christ Jesus: see note on Col. i. 28.

“The State”—we hold thus far with Dr. Arnold—“does not *ally* itself with such a society of Christian men” as we have supposed to be “subsisting within the limits of its sovereignty”—for

^k Col. i. 29.

^l Phil. iii. 15, 16. Col. ii. 2. iii. 16. Heb. vi. 1—3.

^m UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD, EVEN HIS FATHER: TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN—this is the saving confession of that CHURCH of the Redeemed, against which the gates of the grave shall have no power (Matt. xvi. 18). The individual Christian, then, who makes it *his* confession—believing with all his heart, and with his mouth and in his life bearing witness to, that only Name under Heaven which has been given among men as the means of their salvation—he (1) will honour his Creator by offering Him thanks and praise, that service of our Reason which too long alas! we had withheld from Him “who made us to differ” from His irrational creation: more than this (2), he will so discipline and so rule himself after God’s word, as to hold “the law of sin which is in his earthly members” in subjection to “the law of the Spirit of life in Christ Jesus:” and so (3), being one with Christ his living Head, he will, as a priest before God, “present his body a living sacrifice” which God for Christ’s sake will freely accept as holy.

Such is THE CHURCHMAN, in the highest and best sense of the expression—the new creation of God, as it manifests itself in the individual member of Christ, and “sanctifies him wholly in spirit and soul and body.” (1 Thess. v. 23.) What THE CHURCH is, as manifested in the family, or *miniature* congregation of Christians, we have considered on Col. iv. 15; and we are now tracing the operation of one and the self-same principle—the putting on, namely, of the outward form and similitude of “an holy temple in the Lord” the One Priest whereof shall be THE NEW MAN created in Christ Jesus, from the Domestic or Patriarchal, to the Mosaic or National CONGREGATION, and so to the entire Christian Brotherhood, the One Holy Catholic and Apostolic “CHURCH OF THE LIVING GOD, the pillar and stay of the Truth”—for which it is Christ’s abiding Witness in all the world.

alliance supposes two parties equally sovereign; nor yet does it become the Church, as to its outward form and organization; neither does the Church on the other hand become so lost in the State as to become, in the offensive sense of the term, *secularized*. The spirit of the Church is transfused into a more perfect body, and its former external organization dies away. The form is that of the State, the spirit is that of the Church"—but shall we now go on to say: "what *was* a kingdom of this world *is become a kingdom of Christ*, a portion of THE CHURCH in the high and spiritual sense of the term; *not allied with it*, which implies distinctness from it, but *transformed into it*?" No! To assert such actual and present transformation of a kingdom of this world into that Kingdom, emphatically "*not of this world*," which having not seen we nevertheless rejoice in, and in hope and patience wait for—what were it but to forget that, as in the Christian man, so in the Christian Congregation also, THAT IS NOT FIRST WHICH IS SPIRITUAL, BUT THAT WHICH IS NATURAL; AFTERWARD THAT WHICH IS SPIRITUAL? what were it, in a word, but to assert a *transubstantiation* which should "overthrow the nature of a Sacrament" in that great living "witness of the Spirit" whereby—in each representative Temple of Christ's Body, individual or Congregational, National or Universal—we so make known "the deadness of the Lord Jesus in the body," as that the Divine, the life-giving power also of Him we serve is set forth in these our several ministrations in the body?

Here, then, we "cease from Man," and throw ourselves implicitly on that Divine Teacher whose province, we know, it is "to take of" the Mystery of THE CHRIST, "and to show" it unto our faith. The Word that was made flesh, and in whom Very God was so present that, whoso had seen *Him*, had seen THE FATHER—"although He be God and Man, yet is not Two, but One CHRIST;" and this, "not by confusion of substance, but by unity of Person." The Bread and Wine, wherein we by faith may drink of the Blood which has been shed for the Redemption, and eat of the Body which has been given for the Life of the world, *have not ceased to be Bread and Wine* from the time when to every faithful Communicant they have become the outward and visible sign of so great a thingⁿ. The child of God, who "baptized into CHRIST

ⁿ Art. XXIX.: Compare 1 Cor. xi. 28. The very language that has been used above, *mutatis mutandis*, might be used here also. The Bread, which is the *outward and visible sign* to such as would be partakers of the Blessed Body of the God-man, is not therefore *allied to*, i. e. "consubstantiated" with, that spiritual

hath *put on* CHRIST," finds not the image which he bears of the earthly Adam thereby *transformed* at once into the Image of the Heavenly. "He hath," indeed, "this *hope* in Him^o" whose Name he bears. "The Spirit of glory and of God resteth upon him^p, and is glorified in him"—yea, even in that body which must die because of sin^q—as in CHRIST a living "temple of the Holy Ghost," of which God hath freely given him^r. He is THE CHURCHMAN, abiding in all Christ's ordinances, as he would have "Christ in him"—the abiding means of grace, the indwelling hope of glory.

And what, then—arguing from the analogy of Scripture only—what should the CHURCH-STATE be but a larger "vessel of God's own election, to bear His Name before nations and kings, as well as before those who are ISRAEL His People^s?" If in the individual Christian, even while *the body* before God *is dead* because of its condemnation in Adam, *the spirit is life* because of its exculpation and acceptance in Christ; and so his mortal body is truly "a living stone" of that Temple of the Lord in which is the Spiritual Presence of God the Incarnate Mediator^t; what forbids us to conclude of the Christian Kingdom also that, while in every other relation in which it stands to this world it is and must be a kingdom only "of the world," yet in the matter of true Religion^u—forasmuch as with its organization and life as a nation it has incorporated what in Christ God has given to be the outward organization and life of His Church—it has identified itself with the PERSONA^v, or visible Representation and Government of THE CHURCH; and so THE CHURCH-STATE bears not the civil *sword* alone^w, it bears the ecclesiastical and episcopal *cross* also; it is not God's minister only of Law and judgment, and of "wrath upon him that doeth evil;" it is in that large Household of God, the Holy Church throughout all the world, "a vessel

Body—for *consubstantiation* supposes two co-enduring and co-equal substances; nor yet does it become Christ's Body, as to its outward form and organization; neither does that Body on the other hand become so lost in the Bread, as that the latter should be *no sign* or *sacrament* of a greater thing, outwardly represented by it. But shall we go on to say—what *was* mere Bread is, after its consecration on the Lord's table, an actual portion of that "Bread of God who cometh down from Heaven and giveth Life unto the world:" not *consubstantiated*, which implies distinctness of substance, but *transubstantiated*?

^o 1 John iii. 3.

^p 1 Pet. iv. 14.

^q Rom. vii. 25. viii. 10.

^r 1 Cor. vi. 19.

^s Acts ix. 15.

^t Rom. viii. 11. 1 Pet. ii. 5.

^u See Hooker, *Ecol. Pol.* viii. i. 4, 5.

^v See note on *εἰς πρόσωπον τῶν ἐκκλησιῶν*, 2 Cor. viii. 24.

^w Rom. xiii. 4.

unto honour," consecrated unto One Master's use, who hath appointed (and Himself furnished and prepared) it to do all His pleasure^x; it is not "Moses, the leader, the lawgiver, the temporal chief, the *type* of the [Church] State"^y—it is that CHURCH-STATE itself, it is the outward expression and palpable image of that Kingdom of the Spirit of which the Jewish Theocracy was the preceding outline and the shadow^z, it is—"transfused into a more perfect body" now, than when the Apostle thus described it—THE CHRIST^a, the highest *earthly* centre of Catholic Unity, the Sovereign *Representative* in every nation under Heaven of that One Supreme "Governor that should rule God's people ISRAEL^b."

And now we are prepared to show—exceptionable and untenable as the assertion may have at first sight appeared—that as often as "the spirit of the Church is transfused into a more perfect body, its former external organization dies away." That such, indeed, *should* be the law of spiritual progress, we might well have argued from the analogy of Nature also; but waving this apposite and allowable^c illustration of our subject, we confine ourselves to facts which have been so ordered in the past History of THE CHURCH, as to be "our models;" and which (as a Christian Nation that has stood fast in the doctrine and in the Church-membership, derived from the Apostles^d, we may most truly say) have been recorded for *our* admonition, on whom the spiritual ends promoted by our brethren in each preceding generation have devolved^e.

That "the Most High *dwelleth* not in temples made with hands;" that the House which the piety of David had planned, and the wisdom and wealth of Solomon had built in perfect beauty, was no more than the Tabernacle in the wilderness had been—a "tabernacle of *witness*" for the existence of a spiritual and heavenly model which God had revealed to Moses: that Moses—(1) rejected and despised, though sent as God's accredited minister to be a ruler and a deliverer; (2) a faithful witness for that Prophet whom for a time only he should *represent* among His brethren; (3) the medium of communication between those to whom God spake out of the midst of the

^x Isa. xlv. 23. 2 Tim. ii. 20, 21.

^y See an excellent and able article on *Church Union*; English Review, No. xix. p. 191: and compare notes on Gal. iii. 19, 20.

^z Heb. x. 1.

^a 1 Cor. xii. 12. Gal. iii. 16, 17.

^b Micah v. 2. Matt. ii. 6.

^c See John xii. 24. 1 Cor. xv. 28.

^d Acts ii. 42.

^e 1 Cor. x. 11. Eph. i. 12.

fire, and the Voice of "One talking^f with him" which announced the *Personal* Presence of God on Mount Sinai; (4) the Receiver and Transmitter of God's "living oracles"—was, in all these particulars, a figure for the time then present of what the Visible Church now is, as the means whereby the Incarnate Word communicates of His Divine power to His brethren^g; and so, in the Body of that Just One is that true Circumcision, of "heart and ears," without which the fleshly ordinance profiteth nothing^h: All this, in that irresistible and inspired wisdom with which he spake, the martyred Stephen was the first to proclaim; and, for the confirmation of his and our faith herein, the Heavens were opened to him, and *he saw* the glory of that spiritual essence in which the Son of Man (as He exists now *κατὰ πνεῦμα ἀγιοσύνης*) cometh down as "the hidden manna" from Heaven, and giveth Life unto the worldⁱ. And Saul, who at that time was a consenting party to his death—Saul, when the thick scales of a bigoted incredulity had now fallen from his eyes, and he saw that the Spirit which had been upon Moses^j and his ordinances was now in much more abundant measure "transfused into the more perfect Body" of the mystical CHRIST—"Behold, I Paul," he writes, "plainly tell you that, if ye be circumcised, Christ shall profit you nothing: yea, again I protest to every man that would uphold a literal circumcision, he makes himself a debtor—a hopeless, insolvent debtor—bound to fulfil the exact letter of his Law. Ye take not the benefit of God's grant of free forgiveness and acceptance in CHRIST, as many as seek to be justified by strict tenor of LAW: ye have flung yourselves away from the merciful provisions of the Gospel of His grace. For we, who are members of Christ's spiritual Body, and in Him are accounted before God to have put off the

^f "By the *Angel of his presence*," Dr. Henderson remarks on Isa. lxiii. 9, "is not intended an Angel accustomed to stand in the Divine Presence, but THE MESSENGER [or WORD of God] often in the Mosaic writings spoken of interchangeably with *JEHOVAH* Himself, in and through whose *Person* the Deity was manifested to ancient Israel; the Divine Personal Representative: compare Exod. xxxiii. 20—23. xxxiii. 14, 15." On this principle we have endeavoured to convey the true sense of *τοῦ ἀγγέλου τοῦ λαλοῦντος* Acts vii. 38, and of *ὁ λαλῶν* *ibid.* 44, where our Translators must either have overlooked or disregarded the very remarkable use of the Present participle. Compare Exod. xxxiii. 9—16. Deut. iv. 33. vi. 22—31. Heb. xii. 19.

^g Compare John i. 14, 16. Col. i. 25. 2 Pet. i. 3.

^h John vi. 63. Acts vii. 51. Jer. iv. 4.

ⁱ John v. 21. vi. 31—33. 51—58. Rev. ii. 17.

^j Numb. xi. 16, 17, 25—29.

whole body of the sins of the flesh, we have our individual portion in this covenanted righteousness suspended, *in hope*, upon our *faith*. For in CHRIST JESUS it is not Circumcision, a whit more than Uncircumcision, that avails to commend us in the sight of God—it is Faith, evidencing and approving itself in the whole life of Love^k.”

“The form,” then, was that of MOSES, “the spirit that of THE CHURCH,” when (as this Apostle witnesses) God’s first-born “in the cloud and in the sea were all engrafted, as by BAPTISM, into MOSES^l,” and afterwards in the wilderness, when “the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him and gave unto the Seventy Elders,” whom he had set before the Lord in the Tabernacle of the Congregation, and who were “to bear the burden of the people with him, that he might bear it not himself alone^m.” And now that the Divine Presence which “went with Mosesⁿ and gave him rest,” in the place which God had chosen to put His Name there, had not only *dwelt with* but was *in* that “blessed company of faithful people, the mystical Body of God’s dear Son”—now that the grace and apostleship which Moses had received^p in relation to *one* chosen nation, had been more fully conveyed through “Him whom the Father had sanctified and sent into the world;” and that “Repentance and remission of sins was to be preached in his name among *all* nations, beginning from Jerusalem”—now that “the eternal spirit^q” of THE CHURCH (considered here as that series of hallowed things, places, and persons^r, through which Man from the beginning has sought access to his Maker) had been perfected in the offering of the Body of Jesus Christ once for all^s—what *had* been its external organization was permitted to “die away:” only, as from of old time in Jewish Synagogues, so in all Churches of God’s saints, Moses or (as St. Paul first terms it) the *Old Covenant* was still to be *read* before all the Congregation of them that kept holy-day^t.

^k Gal. ii. 16. v. 2—6.

^l See note on 1 Cor. x. 2.

^m Numb. xi. 16, 17, 25.

ⁿ Exod. xxxiii. 14.

^o John xiv. 17—20. 1 Cor. iii. 16, 17.

^p Exod. xxiii. 16, 17. Acts vii. 34, 35.

^q We understand the Apostle in Heb. ix. 14 to assert that what from the beginning had given its sanctifying efficacy to *blood* poured out in sacrifice, was the spiritual presence therewith of the blood of the One “Lamb without blemish and without spot, which had been pre-allowed before the foundation of the world;” 1 Pet. i. 19, 20.

^r See *Doctrine of the Incarnation*, p. 327.

^s Heb. x. 10, 14.

^t Acts xv. 21. 2 Cor. iii. 14, 15.

But now—out of that system of LAW, to which they were even as dead ^u—how was “a new creation of men in Christ Jesus” to be raised up? and with what body should they come? Let the Apostle answer. “Ye are the Body of Christ”—he writes, addressing a community of baptized Christians—“and members in particular.” And, even as this announcement might have led us to expect, that Body *has nourishment ministered* ^v to it—“for no man ever yet hated his own flesh, but nourisheth and cherisheth it;” and so is it with the Lord and His Church. “For we are members of His Body, of His flesh and of His bones ^w.”

Great, it must be acknowledged, is this mystery; yet, as the Apostle instructs us ^x, there has been a parallel mystery from the beginning, in “the two made *one flesh*, even as he that cleaveth unto the Lord is made with Him *one spirit*”—and further to *represent* and *suggest* unto our minds this Personal manifestation and abiding Spiritual Presence of the God-man in His Church, “there are those [*spiritual persons and gifts*] whom God hath instituted as the outward exponents of this living Mediatorship ^y; first”—in authority of order alike and of oversight—“Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, directories, divers kinds of tongues.” We see here (what we understand now to be) “the spirit of the Church transfused into a more perfect body,” than God had hitherto given it; but was *this* to be that Representative CHRIST in which the Indwelling Word of Life ^z should be set forth always even unto the end of the world? were these to be the walls and bulwarks of an abiding city, to be built upon that new foundation-stone which had just been laid in Zion? No! The *essence* of THE CHURCH depends not on what God at any time hath given to be its external framework. It is “a strong city,”³ because “Salvation hath God appointed to be its walls and bulwarks ^a.” Its holy persons and things from the beginning, they are

^u Rom. vii. 4, 6. Gal. ii. 19.

^v Eph. iv. 16. Col. ii. 19.

^w Eph. v. 29, 30.

^x 1 Cor. vi. 16, 17. Eph. v. 31, 32.

^y Compare the use of the words *ἐν τῇ ἐκκλησίᾳ*, *ad instar ECCLESIE*—in the likeness of, as the outward form and organization of, THE CHURCH—in Acts vii. 38. 1 Cor. xi. 18. xii. 28: and for the sense which we have given them in the last passage consult the notes on Eph. i. 3. ii. 6. vi. 24, and compare Gen. ix. 6 LXX.: *ἐν εἰκόνι Θεοῦ ἐποίησα τὸν ἄνθρωπον* with our Apostle's exposition of this delegated sovereignty in God's *natural* Kingdom, as asserted in 1 Cor. xi. 7.

^z Phil. ii. 16. 1 John i. 1—3.

^a Isa. xxvi. 1.

indeed the goodly raiment with which Christ hath provided for the preservation of His Body; they are the ministering hands through which, day by day, He will feed it with food convenient for it: but *is not the Life of more value in the sight of God than the meat, which He hath given as MEANS to this END? and the Body than the raiment with which His Providence hath clothed it?*^b

How, then, in the Visible Church, that EVE of THE SECOND ADAM and Mother of all the children whom God hath given Him^c; who, as a Witness for ever of what the Apostles had declared unto her of that *objective existence*^d of THE WORD OF LIFE “which they had seen with their eyes”—nay more, which during forty days^e they had leisurely “looked upon, and their hands had handled”—was lovingly invited and called “to have fellowship with them, and with the Father, and with His Son Jesus Christ;” how was THE NEW MAN to be so raised up, and so to reflect onward to the world an objective image^f of that indwelling Word of Life, as that in it should be seen the entireness of that allegorical MAN OF GOD^g, under which Scripture represents to us the perfection of every outward form of Church-membership? the concerting, counselling, and controlling Head—the Mouth, not ashamed to speak out of the fulness of a wise and understanding heart—the single Eye, of lofty and commanding aspect, which looks up to God who made it, and is set in the Body for the rebuke at once of evil-doers and for example and encouragement to them that do well—the listening and unprejudiced Ear—the open and beneficent Hand—“the whole Body,” in short, “full of Light”—its Feet “how beautiful upon the mountains, as it bringeth good tidings, as it publisheth Peace!” “its sound” of Prayer and Praise “going forth into all the earth; its words” of Truth and Soberness “unto the ends of the world^h.”

Our answer to this inquiry must be sought in the Church of the Apostles' days, and more particularly in that nearest approach to the type of the CHURCH-STATE (at an earlier period exhibited in Moses and his assistant Elders in the wilderness) under which the Providence of that good Spirit, whose oracleⁱ it was, has set it forth for *our* example in Acts xv. That mother and model of all Christian Churches, which (as there described) assembled in Jerusalem “in the midst of a crooked and perverse generation,” had as yet no National establishment save only in the Kingdom of the

^b Matt. vi. 25.

^c Heb. ii. 13.

^d 1 John i. 1.

^e Acts i. 3.

^f See note on 2 Cor. iii. 18.

^g Eph. iv. 13, 24. 2 Tim. iii. 17.

^h Rom. x. 15, 18.

ⁱ Acts xv. 28.

Spirit wherein Christ's chosen Apostles were its supreme earthly Governors and Guardians^j; but as a spiritual society it was already able to administer and govern itself, its outward Ecclesiastical organization was complete. It had its "nursing Fathers"—even those whom by His quickening Spirit breathed on them, and by the descent of His Divine Power upon them as "the first-fruits of His regenerate creatures^k," the God-man "had made kings and priests before God and His Father"—and under their protecting and providing care it had its Bishop, Elders, and Deacons both lay and clerical. It had, moreover, its legislative Convocation, in some way or other adequately representing "the entire Church^l;" and there it "comes together as ^m THE CHURCH " or CONGREGATION OF THE LORD—Rulers, Teachers, and Taught—deals openly and impartially with the first great controversy which appears in the history of Christianity, and by that first act of Ecclesiastical (not ⁿ simply Apostolical) government so far proclaims the FREE estate of that new and heavenly JERUSALEM which was thenceforth to be THE MOTHER OF US ALL, as to exhibit "the seal of true Catholicism"—so Neander^o describes the result of this meeting—"and the genuine Apostolic Church."

How has it happened, one cannot but ask here, that this Scriptural and Apostolic model—whether of a Christian Council, or, as we rather incline to call it, a Christian Nation's (not purely *clerical*) Convocation—has never been copied either in the general Councils of Christendom, or in the Christian legislation of particular nations and communities? Why have "the Elders and Brethren," in all such convocations of "the Church" of which they form such an overwhelming majority, been held to be sufficiently represented by their Bishops—and that, because (as is alleged)^p these are "the suc-

^j Matt. xviii. 18. xxviii. 18—20. Luke xxii. 29.

^k Compare Matt. xix. 28. Luke xxiv. 49. Acts i. 8. iv. 33, with Eph. ii. 10. James i. 18. Lev. xxiii. 17.

^l Acts xv. 4, 22.

^m συνέχεται ἐν τῇ Ἐκκλησίᾳ, 1 Cor. xi. 18: which is to be distinguished from the ordinary congregations for the celebration of the Eucharist, mentioned *ibid.* 17, 20. Compare ch. i. 11, 12.

ⁿ Acts xv. 23. xvi. 4.

^o *History of the planting of the Christian Church by the Apostles*, bk. iii. ch. 4.

^p It is only in the extravagant and exclusive sense, in which some men would maintain it, that this allegation is called in question. In the highest and truest sense of the words, "the successors of THE APOSTLES" are to be found in that ever-living Body of THE CHURCH, lineally descended from them, in which

cessors of the Apostles"—when, if we look again at our model, it will be seen that *James*, the *ex-officio* President, and *the Elders who were present with him*^q, represent what would now be called THE CLERGY; whilst the modern counterpart to the Apostles, in their "coming together" with them on this interesting occasion, would rather be the nursing Kings and Queens of now Christianized States. For these HOLY APOSTLES AND PROPHETS of the New Dispensation—in that especial and emphatic sense which St. Paul himself^r has recognized and allowed—and PILLARS of the newly-created Kingdom

"the Christ who spake in Paul" still lives and "is mighty in demonstration of Himself among us" (2 Cor. xiii. 4)—not, as regards our own branch of that Tree of Life, in its *vitality* only, but in that yet stronger demonstration of its grace and Apostleship, its Spirit and its Power—its power of *extension* also; its having (as our past year of JUBILEE has proclaimed through the length and breadth of our land) begun "now at the last" to put forth "leaves for the healing of the nations:" Phil. iv. 10. Rev. xxii. 2.

There is, however, another and more restricted sense in which the CHURCH, as it exists now as a living and Personal presence among us, we may recognize those who "stand to us in the place of Christ's Apostles"—and we will add yet more—in the place of Him who spake in and by His own selected channel for conveying His Holy Spirit to that Body which through them He would prepare for it, "in the place of Christ, and of God" by whom Christ Himself was *sent*. Nay, we nothing doubt that every vital member and function of that more spiritual Body, with which in the inspired and oracular Church of the Apostles' days it pleased God to provide for the outward organization of His Saints, has or ought to have its spiritual and abiding *counterpart* in each of those Christian States, wherein "the Church of the living God" has now its more perfect impersonation and development. And who then can doubt or deny that "first," in authority of order alike and of oversight, are "Bishops; secondarily Professors of Sacred Theology, Interpreters and Defenders of the complete Canon of Scripture; thirdly Pastors and Teachers, commissioned located and established in the Congregation by those who have public authority committed to them for this purpose; after that, the wonder-working energies through which, though outwardly weak in CHRIST, we yet both individually and collectively shall be found, in whatever God has enabled us to do for His Name's sake, to have had our *hidden life with Him* (2 Cor. xiii. 4); then—that glory of Christian times and countries—the free gifts of healing all that have need of healing, the bearing one another's burdens, and being touched with a feeling of one another's infirmities; associations in aid of the good works of Christian Faith, Hope, and Charity; committees of management; Church Schools and seminaries of sound learning and religious education; the Press, that great instrument in the revival of the Primitive and Apostolic Church; its well-nigh miraculous publication and diffusion of the Gospel, conveyed in the vernacular tongue of every nation under Heaven; &c. &c.?

^q Compare Acts xii. 17. xxi. 18.

^r 2 Cor. xi. 5. Eph. iii. 5.

of "the Spirit^s," there was *none like them before* them, save he that had witnessed for THE PROPHET (as they now for THE PRIEST AND KING) "that should come into the world;" neither *after* them was there to arise any like unto them, save in that succession of Christian STATES, collectively and individually representative of THE CHRIST, which "greatly desiring the beauty" of the chaste daughter of Zion—then for the first time seen as an adult virgin in the hands of her spiritual Fathers and Sponsors—should thereafter espouse her (it might be under varying forms, so that in each case they should hold her supremely betrothed) unto One Sovereign Husband^t—in a mystic union, which God (first in MOSES, and now more perfectly in CHRIST) having joined together and hallowed as a sign (yea, Sacrament) of a greater thing that shall be hereafter, let no man ever so much as dream of plucking asunder!

Would we, then, adopt this Convocation-model for Christian England—would we wish to arrest the progressive *dismemberment* and decay of our Church-membership, and to "stablish, strengthen, settle" the *subjective* revival of "the spirit of THE CHURCH" in our people, by preparing for it a body in which it shall exhibit itself in an *objective* character also^u—would we be seen, in short, to be "as a city that is at unity in itself," a CHURCH-STATE and not, as the enemy (alas! that we should have given him so much occasion to blaspheme) would invert it, "a State-Church"—then what was wont to be (and still, though effete and spiritless, survives) as the sole outward form of our meeting as THE CHURCH of Christ in this nation, must *die away* from among us; and into our "Upper House of Convocation" we must admit the Ministers, Judges, and other great officers of the Crown, into the Lower an adequate representation of Elders and lay Brethren in the Lord. Better still, and closer to our pattern, would it be, if these two Chambers thus enlarged could be formed into one Ecclesiastical Synod—one Supreme Court of spiritual Legislature at once and Judicature—the centre of our whole Ecclesiastical system, the seat of our Anglo-Catholic *ἐπισκοπή*, in which the "Patriarch and Primate of all England" should *ex officio* preside as "Pater patrum et Episcopus episcoporum, et alter sæculi sui JACOBUS^v,"—our Episcopal Sees, and Parochial and local Cures,

^s See 1 John v. 6, 8.

^t Compare Psalm xlv. with 2 Cor. xi. 2. Eph. v. 32.

^u See Archdeacon Wilberforce's Introduction, p. 6.

^v Sidon. Apollinar. lib. vi. ep. i.

being so many offsets from it and outposts, through which its Christianizing influence should be felt throughout the length and breadth of the country; whilst our Church, School, Bible, Prayer-book, Colonial and Missionary Societies—now too much divided, though they are brethren—should be its Helps (*ἀντιλήψεις*), its ministering and relieving officers (*διάκονοι*), its Councils and Committees of management (*κυβερνήσεις*); acting all in concert under its superintending counsel and control, and, like so many “Sons of consolation,” bringing their several contributions for the good works of Christian Faith, Hope, and Charity, and laying them at the feet of this Representative Presence of THE CHRIST among us, this visible CAPUT ECCLESIE, this National Impersonation of that overseeing “Church, which if any neglect to hear, let him be cast forth as the branch that has no hold upon the living Vine—let him be as a heathen man, and a publican.”

The duties of such a Synod, we attempt not to deny, would be great and overwhelming; and no “Primate of all England”—with the aid even of more than one other “Primate of England” to represent him in the President’s chair—could possibly undertake its presidency, unless a new Bishop of Kent should relieve him of Diocesan charge, and give him, with the assistance of this National Convocation, the supreme “care of all the Churches.” But what, if its duties, difficulties, and responsibilities should indeed be such as with men it might be thought impossible to bear up against? this would not make it a thing impossible with God. Can we doubt that, as its day, so would its strength be? that, its work being begun, continued, and ended in God, His Presence would be with it, His Spirit and His blessing would rest upon it? that the many rills of Divine grace, which of late years have been irrigating and invigorating the *individual* Church-life, and activity of our people, being thus collected and concentrated, would be in the heart of this great empire as “a well of water springing up unto Everlasting Life?”

¶ Acts iv. 36, 37.

✕ Matt. xviii. 17. John xv. 6.

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